

JAN 1  
Not to be Drawn

The  
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*and*  
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# Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany  
and employed by the Insane, Inebriate and Govt. Hospitals  
and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, February, 25th, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 'o 12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:—

In both cases the peculiar merit of the Meat-Juice lay in its being able to supply a circulating medium as near in character to the blood as can be well obtained. In the case of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice, it is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by rectal enema, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,  
Surgeon-in-Charge, Soochow Hospital.

## TESTIMONIALS.

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VALINTINE'S  
MEAT-JUICE daily,  
and like it better  
than any prepara-  
tion of the sort I  
have ever used.—J.  
MARION SIMS, M.D.

GEORGE H. EL-  
LIOTT, M.R.C.S.,  
in the British Medi-  
cal Journal, De-  
cember 15th, 1883,  
“I would advise  
every country prac-  
titioner to always  
carry in obstetric  
cases a bottle of  
VALENTINE'S MEAT-  
JUICE.”

### Washington, D.C.

I have used largely VALENTINE'S MEAT-JUICE and consider it the best

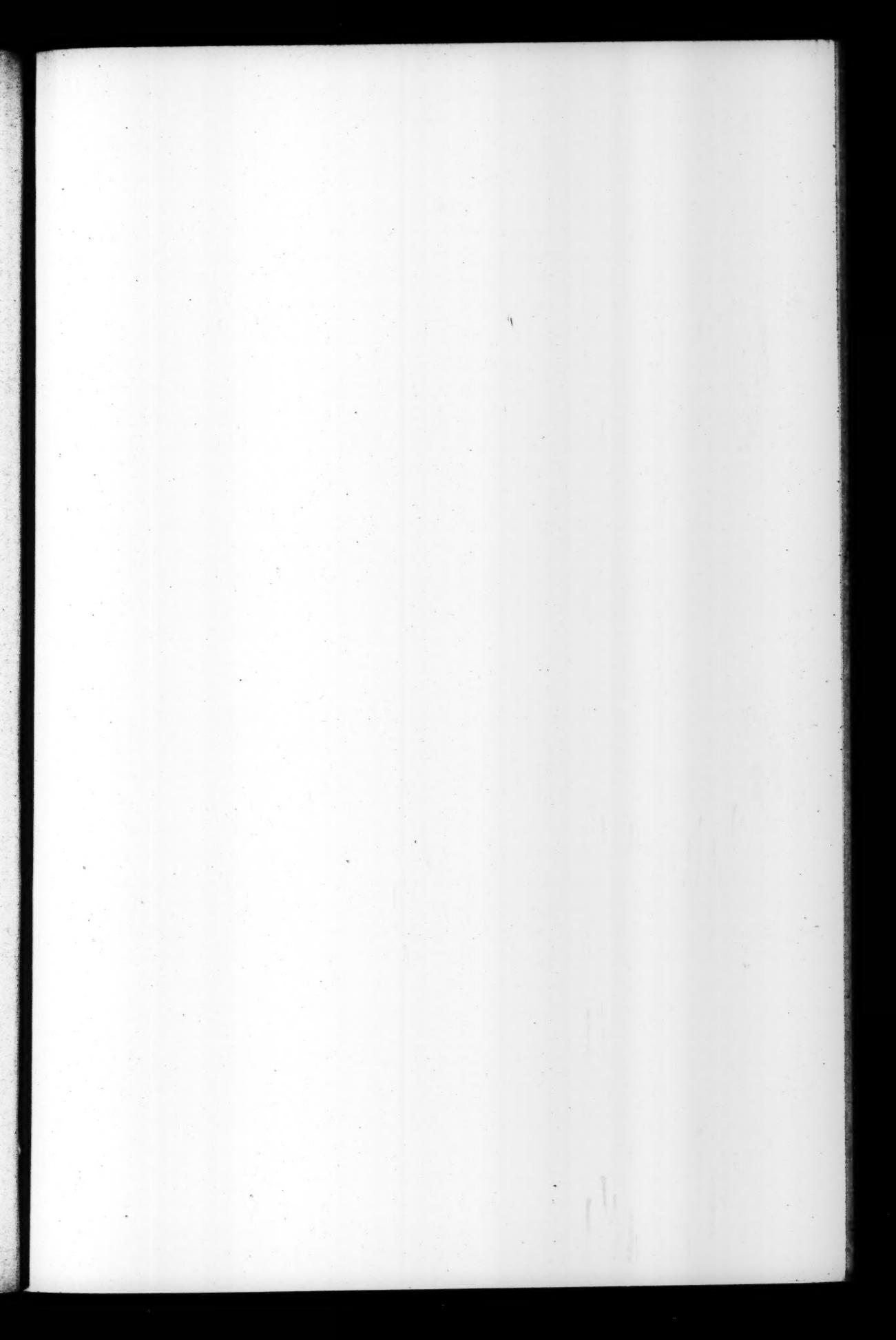


of these (meat) preparations. It was used by the late lamented President Garfield, during his long illness and he derived great benefit from its use.—  
ROBERT REYBURN,  
M.D.

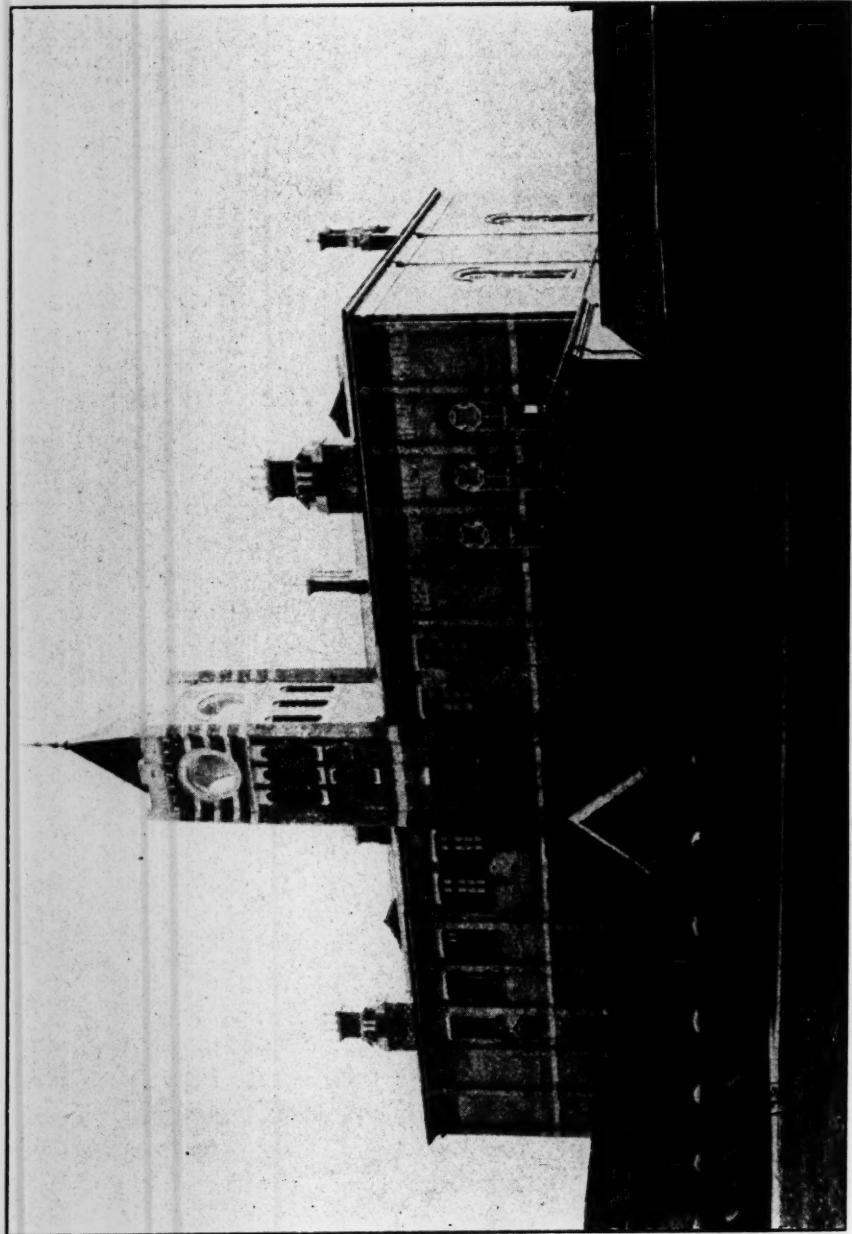
INTERNATIONAL EXHIBITION.  
1876.

### REPORT ON AWARDS.

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SOOCHOW UNIVERSITY—NORTH FRONT.



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In the Light of History and in View of Existing  
Conditions, what are some of the Defects of  
Modern Evangelistic Methods in China,  
and what the Remedy?

BY REV. R. F. FITCH, NINGPO.

IT has often come to me in the past three years that while modern missions present to us some of the greatest achievements of modern times, yet there have been many things in mission work, especially in China, which have convinced me that there have also been some stupendous failures, failures which are evident to this day, and which may yet result in our reaping a far smaller harvest than we ought to reap.

I think these deficiencies become more clear in the light of history. In the present day we do achieve great things, but mainly because we have a large number of workers, paid by a wealthy church; we have subsidized native churches, splendid educational plants; we have political support from our governments; and hence the results ought to be great. But in the early days it was often true that a band of only a few men, without such splendid financial and political backing, did even more, relative to their numbers, than we are doing to-day in China.

I think that the educational work of missionaries in China has the respect and confidence of the Chinese from the government down to the poorest of the people. It is not subject to the difficulties and temptations which face the evangelistic work, and is I think to-day, together with literary work, *the*

cause which is changing the opinions of China and opening China to the claims of Christianity and Western civilization. But while the majority of the Chinese gentry and literati are still ignorant regarding the fundamental principles of the Christian faith, yet even those who know enough to respect Christianity, still find strong and more or less valid objections to entering the visible church. And why? Each of us here may have a different reply, but it is my purpose, after having made an inductive comparison of mission methods, ancient and modern, to give my own answer.

I. In studying the Gospel and working methods of some of the greatest men of former times we find that their message was Christological and ethical, very simple and rarely speculative, believers being sought, and church organization not following till after the development of a considerable constituency.

The message of the prophets was mainly ethical, being a message against oppression, the scant measure, wicked balances, bribes for prince and judge, drunkenness, violence, impurity, a false reliance in sacrifice, and hypocrisy. An humble walk before God, as well as a strong trust in Him, were also taught as essential.

The message of John the Baptist was equally simple, preparing the way of the Lord, pointing to the Lamb of God. To the common people he said: "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." To the publicans he said: "Exact no more than that which is appointed you," and to the soldiers: "Do violence to no man, neither accuse any falsely; and be content with your wages."

Christ in His Sermon on the Mount was much more simple than many people to-day in summing up the simple elements of human obligation. When a young man asked Christ what he should do to have eternal life He said: "If thou wilt enter into life, keep the commandments," and stated what commandments he thought especially important to observe. Nor did Christ imply in His answer that the young man had not kept these commandments and that he had not entered into life. It was only when the man asked for an ideal of perfection that Christ told him to sell all that he had and follow Him. Christ seemed to imply that the keeping of the moral law and the following of conscience was sufficient to attain salvation, but of

a lower kind ; the full salvation, that is being saved to all that was highest, involved a *conscious* nearness to *God* and greater sacrifice. In His picture of the judgment day He gives us a remarkable spectacle. Among those who find salvation is that vast multitude, many of whom probably never knew Christ, but followed the Spirit of Christ by showing mercy and compassion to the needy of this world. They did not know that their service to their fellow-men was the same as service to Christ, and hence their surprise at the character of the judgment pronounced upon them. I think the spectacle shows two things : First, that whether a man knew Christ or not, if he did not show pity and compassion to the least of those in this world (all of whom Christ called His brethren), he could not be saved, but whether a man knew Christ or not, if he had a heart of compassion or pity to the little ones, he was one who would probably have salvation. According to Christ's own words those who served the needy of this world, were unconsciously serving Him, and hence were saved.

The simplicity of Christ's teaching is again found in summing up the commandments into these two: "Hear, O Israel, the Lord our God is one Lord ; and thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength. Thou shalt love thy neighbor as thyself."

The early Jewish church decided that the Gentile Christians should not put on the yoke of the Mosaic ceremonial, though they should respect the ancestral prejudices of their Jewish brethren in matters of expediency. The restrictions were only in regard to things sacrificed to idols, blood and things strangled, and fornication.

Although Paul was a great theologian and said many things hard to understand, yet in his direct contact with heathenism he was very simple. His theology was reserved for those who had already been believers for some time. There is also a distinction between his preaching to the Jews and to the Gentiles. To the latter he was even more simple. When preaching to the Jews, he could afford to be more theological because he spoke to those who knew the Old Testament and understood prophecy, but to the heathen it was preaching the unknown God and belief in Christ. He not only did away with almost everything strictly Jewish, but he probably regarded the Christian rite of baptism as relatively unimportant. No modern

missionary, though a member of the most liberal church as respects forms of baptism, could say as Paul said, after months of labor among the Corinthians, where numbers had been converted : "I thank God that I baptised none of you, but Crispus and Gaius and the household of Stephanas." In his travels among the Gentiles, he probably saw that the rite of baptism was a form that might hinder some from accepting Christianity as being to them unnecessary and superstitious. Paul also said these words, which would be remarkable for any of us present to-day to utter, "Christ sent me not to baptize, but to preach the Gospel". There was little room for sectarianism, for a division of following, in such words.

In the days when there was no church or church membership in the modern sense we have this statement from Pliny : "They were wont to meet together on a stated day before sunrise and sing a hymn to Christ as God, and bind themselves by a sacramentum that they would not commit theft or robbery or adultery, that they would not break faith nor repudiate a trust."

Although there was a Church Council in Jerusalem yet we never hear of Christ or His disciples endeavoring to secure church *members* or to build up a *visible* church. They never speak of a man joining the church, and by *so* doing making a public profession of his faith. What they sought was individual *believers*, and the development of a *visible* church was not begun until after there was a very considerable body of believers. It came afterwards as a secondary thing, important perhaps because of the universal *human* need for organization. But the Church of Christ as mentioned in Revelation is surely the invisible church of all true believers.

It was the strength of early Christian propagandism that belief and not church membership was required. The over-emphasis of church membership and church organization is an evil. It would be interesting to carry the proof of this proposition further, but lack of time forbids. Let me simply call attention to the fact that Neander, hearty Lutheran though he was, carefully "discriminates between the merits of the earlier and purer British preachers, representing a free church and a full Gospel, and those of the English bishops and priests who spread the hierarchical organisation and ritualistic observances of the papal church over Europe, especially since the close of the seventh century."

Much more proof might be adduced in favor of my first proposition, but I think that most of us will assent to the statement that the early Gospel was simple, Christological and ethical, non-speculative, and that church organisation was the result of developing constituencies of believers rather than an essential *part* of Christianity and Christian propaganda.

II. From the beginning, in the conflict of Christianity with heathenism, there were great leaders to help forward the cause, who combined great powers of intellect or organisation with spirituality. And often these men, individually, did more to win Christian victories than a thousand other men without their capacities. While the rank and file were necessary the leaders were also essential.

Paul was a giant in intellectuality, spirituality and in tact. He did the work that other men could not have done. His thought has influenced millions ever since his day. His statements clarified Christian conviction, confirmed faith and defined between error and truth. From the time of Paul down to the present there have followed strong men around whose statements of faith, or ecclesiastical organisation, men have rallied and been able the better to preach the Gospel. Let me simply mention a few of such men—Ignatius, Theophilus, Philo, Clement, Origen, Jerome, Alcuin, Raymond Lull, Wycliff, Luther, Melancthon, Erasmus, Calvin, Zinzendorf, Knox, Jonathan Edwards, the Wesleys, Loyola, Xavier, William Carey, Alexander Duff, Livingstone, and very last of all let me add a name which I regard as well worthy to be put in the list, the name of Hudson Taylor, of the China Inland Mission.

Not only the rank and file by faithful testimony, but great prophets of God, who knew Him and who knew men and the spirit of their times, have made possible the wonderful advance of the Christian faith.

III. In early times, when Christianity spread so rapidly, comparatively *few* men produced *tremendous* results by utilising a numerous or an influential native constituency to spread the Gospel.

Paul reached both classes, and his was probably the ideal method. It is several times mentioned that he reached the honorable men and women. It is strange that so many deprecate the character of his masterful address at Athens. It has often been referred to as one of Paul's few failures. The fact is that

Paul scored a success there that was beyond the success of those who venture to criticise this speech. "There were certain men who clave unto them; among them being an Areopagite, a woman named Damaris, and others with them." If to-day, as the result of one sermon a man of the rank of viceroy should become a believer, it is a question, even if there were no other believers, whether the sermon would have been called a failure. Paul's converts also became lay missionaries. Christianity in the first century reached such as the wife of the Consul Plautius, conqueror of the Britanni, Tryphaena, the queen of Polemon in Asia Minor and a relative of the Emperor Claudius, T. Flavius Clemens, a consul and cousin german to Domitian. The wife of Clemens was Domitilla, banished for Christianity, and was the mother of two princes, whom Domitian had once shown as heirs-apparent to the throne. Inscriptions in the great hecatomb of Domitilla leave it without doubt that between fifty and sixty years after Christianity had reached Rome a daughter of the Emperor embraced the faith, and fifty years after the fearful persecutions of Nero, the presumptive heirs to the throne were brought up in Christian houses.

Though there were many evils connected with the union of Church and State at the time of Constantine yet it is a question whether the times did not see a great advance according to Christian ideals rather than a retrogression. Secular and civil action, except the emancipation of a slave, were forbidden on Sunday. The army was encouraged to attend on that day the public prayers, which already contained the germ of the Te Deum. Constantine abolished crucifixion, infanticide, private divination, gladiatorial games, and licentious and cruel rites.

Pantaenus probably established, he certainly was the president of, the great missionary college which in time destroyed the great heathen Serapeum. His school of catechumens was sent from Alexandria to all lands from North-western and Eastern Africa to Arabia, India and Ceylon. His was probably the first missionary institute. Clement and Origen followed his work, being men of yet greater scholarship. St. Patrick did a wonderful work in Ireland, opening schools everywhere, and from the monasteries of Ireland not only was religion spread to other parts of the same country but also to other countries.

Columba developed his workers also by the monastic system, and it was a most effective method in those days. In

Northumbria the Columban church was established by King Oswald, who opened schools everywhere.

When Augustine went to England he was received by Aethelbert, king of Kent. The king himself was baptised on June 2nd, 597, and on the subsequent Christmas day, after the parliament had adopted the faith, upwards of ten thousand were immersed in the Swale. On another occasion a high priest of Odin was the first to pull down the chief temple, and this act by a man of influence did much to spread the faith.

Harold Klak, King of Denmark, when on a visit to Emperor Louis the Pious, had been baptized in the Cathedral of Mainz in 826. He sought a man to face the fierce sea-kings of Jutland and Sweden. Anskar was chosen, and his long life of suffering and prayer was greatly blessed. He trained boys for the ministry, and so lived that King Olak, of Sweden, at last granted religious toleration. Anskar reaped his harvest two centuries later when King Knut (Canute), after becoming King of England, sent missionaries to Scandinavia, from Greenland and even North America and Iceland, to Norway and western Lapland to complete the conversion of those people who lived in the last part of Europe to become Christian.

Prince Bogoris, after being baptised by Photius, helped to spread the faith in Servia, Greece and the Crimea. Nilus influenced Stephanus, first king of Hungary, and through him established Christianity there. Otto of Bamberg, with the assistance of the King of Poland, gradually Christianised Poland ; at Pulitz seven thousand accepting baptism.

Wycliff used the Bible as a means to evangelisation, but his methods also created the "poor priests," and Lollards, who not only "prepared England for the full noon of the Reformation, but have formed ensamples to modern missionaries."

It has often been stated that Christianity has spread from the *lower masses* up to those in influence and power, and that that is the way in which it should spread in China. It has come to me as a surprise in reading on ancient missions that as far as I can gather, the majority of cases disprove this popular statement. It seems to me that the *ideal method* is one in which the *various elements* of society in a nation *can be simultaneously reached*. However, the men whose lives have been above mentioned, multiplied their effectiveness by reaching either an influential or a numerous native constituency to propa-

gate the Gospel. In the great evangelistic work accomplished far less *foreigners* were used than are being used to-day.

IV. Before modern times, when the Gospel was carried without political support, the result was persecution, often death, and widespread evangelization.

Some missionaries have claimed the right of political support against persecution on the ground that Paul claimed protection from local authorities. True, but Paul was a Roman citizen and appealed to Roman officials. Rome ruled the world of Paul's labors. He did not appeal to a *foreign* power as against the authorities who were responsible for the locality where the persecution arose. What he did would be the same as a Chinaman appealing to a Chinese official for protection against a local disturbance and persecution.

It is true that in some countries Christianity was introduced with some show of political authority, but I think that where such was the case the results are inferior, notably in the case of the Goths and Franks and again in the time of Vladimir with the Slavs. The rise of Mohammedanism is an illustration similar in character, as well as the attempt of the Roman church to convert the Jews by the tortures of the Inquisition.

Let me also observe that in the early days of Christianity I think that persecution was necessary to keep the church pure as well as to give that intensity of conviction which would strike conviction in others.

It is possible for men to dwell upon lofty themes and yet have no relation between thought and action. I think that if Christ had lived as Confucius did, as far as comfort and safety were concerned, although His teachings were higher, yet with all its sublimity these teachings would have produced comparatively little effect on the world, without their testimony of suffering and death. The world would have had visions of loftier ideals, but would still have considered them impracticable. Even the lower ideals of such men as Seneca were considered impracticable. Christ also would have been somewhat separated from humanity if His immediate followers had not strengthened the link by suffering themselves. Hence though Christ would not invite persecution, yet when it comes he said: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." He goes even farther and says: "Rejoice and be exceeding glad."

There are four observations which I have made with regard to the men and methods of the past. Probably the conclusions already stated would not be disputed to any considerable extent. But now the test comes in considering the present conditions of mission work in China and in applying, as far as legitimate, *the lessons of the past to the problems of the present.*

I say there is yet a great and vexing question to be met. There is not nearly the opposition to the teachings of Christ Himself as there is to the *methods* of the Christian propaganda in China. I have no time to mention some of the long and interesting conversations I have had with some of the best thinking men of our Ningpo Fu. Some of these conversations have been a revelation to me. They show that below the superficial and polite remarks that are so often made to our faces by individual Chinese there is an undercurrent of intelligent and more or less rational opposition to the visible church of Christ as it exists in China to-day. They also reveal this fact that many of these Chinese think that the church is not consistent with its profession and true to its Founder.

But let us return to the argument.

I. I said that the message was Christological and ethical, simple and not speculative.

To the *Chinese* mind we make much of speculative differences. We have our numerous denominations when Paul would not even baptize lest sects be formed. Though not often with the foreigners, yet with the native workers there are often rivalries which strengthen these opinions. We believe in a Christological and ethical message, but to the Chinese we have a divided front, and the causes for such a division are *speculative* and non-essential. The result is that the Chinese have, in several cases, joined different denominations to secure support in lawsuits against each other.

In proposition one I also showed that it was *believers* who were primarily sought, and that *church organization* was *secondary*, following as a course of *natural* development. We do differently. We come to China, plant a chapel in a village, often before we have any constituency to speak of, put up a denominational signboard and then seek church members. Many Chinese pastors feel that the foreigner gauges his success by the number of those whom he succeeds in persuading to enter his church. In the New Testament we do not have the

word church members, but believers. In China we use the word church members and not the word believers. Hence with the pastors and with the non-Christian natives, becoming a Christian is identified with entrance into a visible church.

Because we have reversed the Scriptural order we also have a church of a purely Western type. This fact alone is a great hindrance to the spread of Christianity in China. Our business is to preach the Gospel and to get others to preach it, by so doing to develop constituencies of believers, not church members, and when the constituency has sufficiently developed, it will naturally form into a church with characteristics which, as far as would not interfere with the spirit of Christ, would be Chinese and Confucian. This may seem to be a strange statement, but it is no more than what the early Christian church did. For example, the form of infant baptism is Persian, with the font and the signing of the child's brow. The throwing of three handfuls of earth on the coffin and saying, "dust to dust," is Egyptian. Incense is wholly Oriental and authorised in the Old Testament as well. Candlemas, an old Roman feast, altered neither in the date nor in the form of the ceremony, was observed in the Christian church in England till the time of Edward VI. In the paintings of Christian artists the devil is simply the God Pan, horns and hoofs and all, but blackened. The black gown, girdle and cowl came from pagan ladies. The tonsure, harmless in itself, but forbidden to the Levites, probably because the priests of Isis in Egypt wore it, was also of pagan origin. Some of these forms were evil, some indifferent, some useful and good, but at least the early Christian church took on something of past characteristics. In different countries it had a national character and in some places a local character. How about the Chinese church? Let me speak as an American. We require Confucius to be less reverenced in forms and ceremony than we reverence Washington by form and ceremony on his birthday. On the fourth of July we feast together, have pyrotechnics, and in speeches celebrate the deeds of our forefathers and on decoration day put wreaths on the graves of our heroic dead. We do all these things and yet allow no provision to be made for a non-idolatrous reverence of ancestors in the Chinese Christian church. I think the church government of the future church in China will be democratic, but will probably have more of the ritual of the Episcopal churches.

The speculative differences of Protestant denominations of the West will have little effect on the Chinese, as these differences grew out of historical causes in Europe and Asia Minor, and also out of local conditions and sometimes prejudices.

II. The second proposition was with reference to the need of great leaders, men who were well versed in Chinese literature, knew Chinese thought, the spirit of the present reform movement, and who were able to do more than the mere sinologue,—to write books that would affect both the conservative and progressive elements in China, bringing them together and making them respect Christianity as a religion that will do more than any other to elevate China and bring it into the universal brotherhood of nations. Out of the several thousands of missionaries who have come to China there have been but a few men to make such an attempt. While not approving of all his schemes of reform let me point to such a man as Liang K'yi-kyiao, a man who, while liberal in his views, has such a skilful mastery of Chinese history and Chinese thought that he compels the most conservative of the literati to read his books, and whether they will or no they have to assent to many of his propositions. In reading his books a conservative Chinese scholar is forced, out of respect to his traditional ideas of the great sages of China, to give an ear to the claim for more liberal advance in the present times. To be true to the spirit of the past he must be liberal. Liang K'yi-kyiao has an easier task than the scholar missionary, but all attempts to mould Chinese thought by thoughtful literature should be encouraged.

We also need to train Chinese young men thoroughly in their own language as well as in the language of the West, so that they can write for their own people and mould public opinion.

III. In proposition three I stated my belief that in ancient times as great results were achieved as by those of to-day by a very much smaller body of foreign missionaries. These men did great things by their consecration and by utilising a numerous or influential constituency of native workers.

It seems to me that we have rather underestimated than overestimated the abilities and possibilities of the Chinese. Well educated Chinese workers can get closer to their fellow-countrymen, convince more people than we can of the claims of the Gospel, do better in building up a local church and, if

sufficiently trained, do anything better than we can put our hands to.

In the past we have probably had to seek for our lay workers from a rather inferior source. While not depreciating the influence of the Holy Spirit to raise up men of power from the lower classes, yet other things being equal, the man of education and good inheritance has vastly the advantage. So in China most of our workers have probably come from the artisan class. There is a much wider distinction between the scholar and artisan classes in China than in the West. In many cases a man who was once an artisan, and in a few years becomes a local preacher, is spoiled by the sudden elevation to social position. A boy from the scholar class, from his associations with men who have traveled somewhat, with merchants, officials, with students who dwell upon the ideal of the Princely Man, has a broader scope of vision, a better knowledge of how to handle men and is better acquainted with those forms of thought that are moulding the opinion of thinking men. He is more polished in the forms of polite society, a thing in itself of much weight in Chinese life. If we can reach such boys and train them well we shall have men who will be in China what Calvin, Knox and Luther were.

Because of this fact it seems to me a question whether the time has not come for us to spend more money and energy in the development of those schools which will train the saviours of China's future, whether we should not have a smaller number of foreign missionaries and train a larger number of Chinese missionaries, paying them better salaries because we will train them better and expect more of them. Do not misunderstand me as decrying the native workers we have already put into the ministry. I am ready to give them a tribute of appreciation as quickly as any one, but I say that we have by no means done what we ought to have done in developing a still higher class of Chinese leaders for China. We have not done as much as we ought to have done in developing more even of the present class of leaders. We need more of them, more than we need foreigners. We must pay them good, honest salaries, based on a Christian ideal of living rather than on an animal ideal of living, and at the same time expect them to endure hardness and persecution as good soldiers of Jesus Christ.

Let me ask in closing this paragraph this question, What do we need more to-day in China, a thousand more foreign

missionaries at the cost of a million dollars, or three thousand more Chinese preachers at the same total cost, or even two thousand well trained, scholarly Chinese preachers at the same cost, or five hundred scholarly Chinese leaders and five thousand lay workers? For my own part I think China would be better off to-day with an addition of five hundred finely trained and educated Chinese leaders than with two thousand more foreign missionaries.

IV. There are two great hindrances to the spread of Christianity in China : the one already mentioned, the Western, non-Chinese type of Christianity in China, and the second hindrance, the one suggested by proposition four, namely, the political support which the church enjoys in China and the abuse of that support.

To introduce this part of the discussion let us imagine our Saviour in an inland village or city of China. As a result of His preaching many are converted. Then the opposition of the Buddhist priests and the Confucian scholars begins, and the people, with the secret support of the officials, commence a case of persecution. Can we imagine Christ, under any conditions, ancient or modern, trying to comfort a man who was wronged by promising to demand the observance of treaty rights by appealing to an English or American Consul at some central port? His was a kingdom not of this world. If it were he would let his servants fight the earthly warfare of diplomacy and gunboats.

Again, let us draw another picture, the picture of a thinking Chinaman as he observes the method of Christian propaganda in his native village.

He sees one of his own countrymen coming to his village, renting a few rooms by means of foreign money, putting up the sign of a strange church, and perhaps on the card of the new comer is the statement that he is a preacher in such and such a church of the Great Flowery Kingdom. He at once suspects the preacher to be a political agent in spite of the fact that many of his doctrines are good. The doctrines are merely a cloak to a secret motive. He sees that the church also is quite strange in its forms and ritual, that those who enter it cut themselves off from all China's glorious past, from its great sages, and consequently he also thinks that those who enter it cut themselves off from the great ethical teachings of Confucius. This to him is treachery and immorality. He then sees a man

who has entered the church being persecuted for his convictions, though he doubts the sincerity of those convictions. After the persecution has gone on for a few days he sees the persecuted man defended by a foreign political power, which only confirms his suspicions that the preacher is a political agent. Later he finds that by fair words some of the men who enter that church are able not only to be protected from persecution but even to wrong their fellow-men. From curiosity he buys a Christian book and finds that the Founder of this church resisted not evil, blessed those who were persecuted, Himself dying for the sins of the world. The scholar says: "Christ Himself was good, but to-day His followers have departed from the spirit of their great Teacher more than we have departed from the spirit of our Master." And then he determines to make the teachings of Confucius appear in a new light, he determines to resist foreign aggression and fight progress with progress along new lines, but thoroughly consistent with the fundamental principles laid down by China's great sage. China for the Chinese will be his cry. He will send for teachers from Japan and from the West. He will fear the Christian with his active propagandism and choose teachers for his schools who, though capable and intellectual, will be agnostics and atheists. He will deplore the faults and sins of his country, but have solid reason for thinking that in many respects there are many better features in the civilisation of China than in the West. He will want the material acquisitions of the West, but hold to the ethics of China's ancient sages. He will prove to the Westerner that the progress of the West is not due to Christianity but due rather to material knowledge. He thinks already with this material knowledge, especially of the scientific kind, that China, with her old moral standards, will be the equal if not the superior of any nation of the West.

Because of this political support to the Christian propaganda in China the pros and cons of the Christian religion are discussed by Chinese scholars from an academical standpoint. They may even admit some strong points of superiority in the Christian faith, but because to them the effect of the Christian propaganda in China to-day is denationalising, they will assimilate into a new form of Confucianism, some kind of eclectic system, what they approve, but still retain their national Confucian type.

Political support must be done away with. The church in

China must stand and stand alone for religious and ethical principles. I think it is lawful to support a Chinaman in persecution, but it is not to my mind expedient, and it has already, in many parts of China, produced terrible abuses of power.

It is probable that in presenting this last point some may say that I have gone to the extreme. I am willing to grant that under ideal conditions it might be a question whether a missionary should not in some severe and specially outrageous cases of persecution interfere to support a native convert,—that his interference would meet the approval not only of the rest of the native Christians but also of the better element of the Chinese in the community. It is probable that there might be conditions where such interference would produce only good results, but since missionaries are not ideal, nor omniscient, since the temptations to an abuse of such a privilege are still stronger with the convert or unregenerated enquirer, and since the results of such an abuse are already baneful and I may say widespread, since the church does not stand in the eyes of thousands of thinking Chinamen to-day as a mere representative of religion, but as a force denationalising in its character, disintegrating the best elements of Confucian tradition and national entity, since these are what I consider demonstrable facts, let the Church stand for Christian faith, let the Church suffer for Christian faith, and unsupported by foreign political power. Then and only then will the truth it *ought to represent* be clear of those suspicions it ought *not to incur*, making a direct appeal to the conscience and thought of China.

In closing let me say that I realise that some of my conclusions may change, that I realise that some of these thoughts are poorly developed, and that some of my judgments and criticisms may be wrong, but there is one thing which I feel more and more, and that is that there are some things in our method of propaganda which have little of scriptural or historical basis, which are not suited to the conditions of the China of to-day, and which make millions of Chinese see things which are prominent to them which are not prominent in the Gospel message. There are some faults which of necessity belong to all organizations and methods that are more or less human, but there are other faults which we ought to seek out and remove, and which we can remove by God's help if we will.

## Bishop Westcott on Missions.

## II.

BY REV. ARNOLD FOSTER, L. M. S., WUCHANG.

"'A learned man' and 'mighty in the Scriptures,' he 'contended earnestly for the faith once for all delivered to the saints,' and found in the revelation of God in Christ, in the Bible and in the Church, the explanation of the past, the interpretation of the present, and sure confidence for the future. . . It is only the late Bishop's written injunction which has restrained his Diocese from offering to his memory some material monument. Nothing can restrain us from cherishing and profiting by the spiritual monument of his illustrious work and inspiring life."—*Life*. Appendix, p. 408.

**I**T is not to be expected that any great teacher will appeal to all minds or touch all hearts equally. Dr. Westcott's sense of the vastness and complexity of God's purposes, his 'sympathy with the ultimate mystery of things' and his conviction that the eternal and invisible could not be adequately conceived or spoken of in the language of time and sense caused him to appear to many as lacking in clearness. "To some I am a cloud," he writes to his wife, "and I see not how to help it." Two appreciations written by him of the teaching of others, will help those who are not familiar with his writings to form an idea of some of their leading characteristics.

(1). In a prefatory note to the Hulsean Lectures of Dr. Hort—*The Way, the Truth and the Life*—published after the author's death, Bishop Westcott thus describes the work of one who had been an intimate friend and fellow-labourer for many years. "[These lectures] are chapters in the history of a soul of singular sincerity, subtlety and depth. They bring the reader who ponders their measured words into living fellowship with one who has known what it is to search for the Light and to see it. They become, like the words of a friend, springs of thought. Every page bears the impress of reality, of breadth, of sympathy, of absolute loyalty to truth. From first to last the living man speaks to us. He speaks 'as a learner to learners,' claiming no finality for his own opinions, and desiring not so much to convey conclusions as to invite fellow-students to enter on the paths which lead to wisdom, 'to encourage and aid independent energy of heart and mind.' He tells us from experience how one inquirer has found the truth, and not merely how he thinks it likely that others may find it. He turns aside from special kinds of evidence for the Faith to its general correspondence with what we can discern of human nature and creation. He seeks 'to confront

the truth with personal life and knowledge.' He develops the great saying of Tertullian: *testimonium Deus habet totum hoc quod sumus et in quo sumus*. He insists on a principle which is commonly forgotten, that the evidence for the highest truth 'is to be found in the light which it brings, far more than in any light which it receives.' [He] was better qualified than most students to dwell on this aspect of the Gospel from the variety and thoroughness of his own acquirements. From very early days the keen pursuit of different branches of 'humanity,' of physical science, of history, of philosophy had familiarized him with a sense of the interdependence of things and of the unity of knowledge. [He held that] 'with everyone to whom truth is more than a subject for speculation, there is no line of separation between his thoughts and his life.' With this conviction he shows how 'an endless future is opened for knowledge and devotion' when once 'the truth of God in Christ Jesus is firmly grasped as truth'; how the Christian faith, as founded on truth, is the only sure protection against idolatry; how the knowledge of all things 'is folded up in the knowledge of Christ,' and how Christ is the 'way of God in human history.' He rejoices in the growth of knowledge, and dwells on the gains and perils of our recent advances 'in the knowledge of the lower world.' He brings out under many forms and in many applications that the primary message of the Gospel is the message of life. Everywhere he points to the Incarnation as the supreme fact in which development finds its law, progress its goal, the individual—the fragment—consummation in a Divine unity. But the strength of personal conviction never interferes with [his] scrupulous fairness of exposition and argument. . . . He proposed to himself and to others truth and not victory as the one satisfying aim of debate. And truth was something not to be received only, but mastered and known and used. He reminds us that we shall understand better what Christianity is, when we remember that in this 'the knowledge of truth was for the first time set in its proper place as necessary to sound life and rightful action.'

To this description by Dr. Westcott of the characteristics of Dr. Hort's teaching which I have ventured to quote as being almost in every part of it applicable to his own\* I would add

\* "He [Dr. Hort] was a great friend and ally of Dr. Westcott's; they travelled together in the highest realms, and Hort reminds me constantly of Westcott." *Life of Dr. R. W. Dale*, p. 673.

(2) another quotation from an essay "by Dr. Westcott '*On some points in Browning's view of Life.*'"<sup>\*</sup> For Browning he had a great admiration. In him he found a kindred spirit. Both "are one in their conviction that humanity is not a splendid ruin deserted by the great king who once dwelt within its shrine, but a living body, racked, maimed, diseased, it may be, but stirred by noble thoughts which cannot for ever be in vain."<sup>†</sup>

But more than this; the true poet is a prophet, not necessarily in the sense of foretelling the future, but in the sense of discerning eternal truth in the midst of the illusions of time and of appearances. Dr. Westcott was himself, in this sense, essentially a prophet—a seer—and the visions of all seers whose gaze was fixed on the eternal and the infinite were to him full of encouragement and inspiration. "In my undergraduate days, if I remember rightly," he says: "I came across the description of a poet which speaks of him as one 'who sees the infinite in things.' The thought has been to me from that time forward a great help in studying the noblest poetry. The true poet does, I believe, of necessity see the infinite in his subject; and he so presents his vision to his readers that they too, if their eyes are open, are enabled in some degree to share in its lesson. . . . All life, all nature is . . . the legitimate field of the poet as prophet. There is an infinite, an eternal, meaning in all, and it is his office to make this intelligible to his students. No modern poet has more boldly claimed the fulness of his heritage of life than Browning. He has dared to look on the darkest and meanest forms of action and passion, from which we commonly and rightly turn our eyes, and he has brought back for us from this universal survey a conviction of hope. He has laid bare what there is in man of the sordid, selfish, impure, corrupt, brutish, and he proclaims, in spite of every disappointment, that he still finds a spiritual power in him, answering to a spiritual power without him, which restores assurance as to the destiny of creation."<sup>‡</sup> These words, full of hope and inspiration to the missionary, who often sees the life of man in its most sordid, most selfish, most corrupt form, suggest the undying and unwearied optimism of Bishop Westcott himself as he looked from the world to God, its Maker and Redeemer. There is an optimism which is false, looking to man as to a self-improving

\* Religious Thought in the West. Macmillan's.

† Life. Vol. i., p. 362.

race which in the course of ages will develop itself, through civilization and education, to the highest possible limit. With such an expectation neither Dr. Westcott nor the poet Browning had, so far as I am aware, any sympathy. There is another optimism which if not false is at least poor and insufficient—the optimism which is founded on passing pheænomena. It is elated when it sees things moving rapidly in the direction it desires; it is cast down and depressed whenever it sees signs of re-action, or pause, or decay. Of that kind of optimism Bishop Westcott had but little. "At the close of life," he says in his last published book,\* "when we look back over our experience the conflicts and controversies which we have watched assume new proportions. . . We become conscious of the illusoriness of partial views. We learn to distrust speedy results, and if we are tempted to hope for less in the near future, our confident expectation of 'the times of restoration of all things' is strengthened by the vision of a continuous movement in the affairs of men and a clearer sense of its direction." But there is also an optimism which is true. It looks backwards to the original charter of man's heritage in the opening chapter of the Scriptures, "God created man in His own image." It looks upwards and beholds Him who hath been made a little lower than the angels, even Jesus, —the Son of man seated at the right hand of God—because of the suffering death crowned with glory and honour, that by the grace of God He should taste death for every one. It looks forwards, and already sees by faith "The kingdom of the world become the kingdom of our Lord and of His Christ." It was this optimism in Bishop Westcott that drew him in sympathy to the poet who sings

Grow old along with me !

The best is yet to be,

The last of life, for which the first was made:

Our times are in His hand

Who saith, "A whole I planned,

Youth shows but half; trust God; see all, nor be afraid,"

and this optimism, ever recurring to the Incarnation as its justification, gave a missionary cast to all his theology which shows itself in all his writings.

The foregoing appreciations by Bishop Westcott of the theologian Hort and the poet Browning, both of whom are

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\* Lessons from Work, p. 3.

regarded by many as somewhat unintelligible writers, will partly explain how he himself is sometimes similarly thought of as a 'mystic' lacking in clearness. He had good evidence that his teaching was touching many hearts. "It is the influence that one seems to have in some places here and there," he writes to his wife, "which troubles me most. It is an opportunity to be used, and I don't see how to use it. On the other hand, to some I am a cloud; and I do not see how to help it." "He always disliked to be described as a 'mystic,' being at a loss to know when all appeared so evident to himself where the mystery came in."<sup>\*</sup>

At the same time his books were not intended for light reading. He aimed at giving those for whom he wrote matter for thought and study, and he was prepared to find that what he said would not always find an immediate response.

"My desire," he says in his preface to a series of lectures<sup>†</sup> given by him at Cambridge. "My desire has been to encourage patient reflection, to suggest lines of inquiry, to indicate necessary limits to knowledge and not to convey formulas or ready-made arguments. Thoughts cannot be transferred; they must be appropriated. Charged myself with the heavy responsibility of teaching, I have had constantly before me the trials, the dangers, the hopes of teachers. The world is not clear or intelligible. If we are to deliver our message as Christians, we must face the riddles of life and consider how others have faced them. So only shall we come to learn the meaning and resources of our Faith. . . . To some I shall necessarily appear to speak too doubtfully on questions of great moment, and to others too confidently. The relative value of different lines of thought will be variously estimated by different minds. Not by one way but by many must we strive to reach the fulness of truth."

To persons who are already possessed of a complete system of Theology and of Biblical interpretation of their own, that constitutes a fixed standard by which all thoughts or modes of expression that are new to them are to be measured, Bishop

\* Life, Vol. ii., pp. 24, 30.

† The Gospel of Life. Macmillan's. This book contains several chapters of deep interest to the missionary:—'The problems of Life.' 'The work of the præ-Christian nations towards the solution of the problems of Life.' 'The præ-Christian solutions of the problems of being.' 'Præ-suppositions of the Christian solution.' 'Characteristics of the Christian solution: Christianity absolute.' 'Characteristics of Christianity: Christianity historical,' etc., etc.

Westcott will come as a teacher without a message. They may even think of him with suspicion, as one whose books are to be branded as "dangerous" or with some still more severe epithet. If they will patiently hear him to the end, they may find that he has been a messenger of God to them to give them loftier, deeper and more worthy thoughts of God and of the vastness of His ways of working than they ever had before.

"He who believes that every judgment on the highest matters different from his own, is simply a heresy, must have a mean idea of the Faith, and while the qualifications, the reserve, the lingering sympathies of the real student make him in many cases a poor controversialist, it may be said that a mere controversialist cannot be a real Theologian. This sympathy, this feeling after the manifold fulness of Truth, does not spring from any indifference to exactness of statement or any indefiniteness of personal conviction. It is really quickened by both. It springs . . . from a living faith that Doctrine which is based upon the Incarnation and Passion and Resurrection of Christ, must be progressive and social and co-extensive with creation."\*

The above quotation, taken from a lecture on "*Christian Doctrine: the method and spirit of studying it*," while dealing with the study of doctrines which are differently thought of amongst Christians themselves, shows the spirit in which Dr. Westcott believed the pursuit of truth and the teaching of the truth must always be carried on. "'The true Theologian will look with vigilant sympathy in every direction for each fragment which can be added to his treasure. Those who are called upon to teach the study of Theology will acknowledge that it is their office to prepare the way for the admission of new aspects of Truth into the current estimate of life, and to provide against the misconceptions of impatient controversy, and the waste of sectarianism. And those students of Theology who have the opportunity will strive from the first and with glad willingness to assimilate the acquisitions of inquiry. In some way or other both teacher and student must acknowledge in time the power of the new influences. It is only left for them to choose whether they will do so with ready foresight, or simply under that blind pressure which is disastrous in proportion as it is alarming.'† Sympathy, the desire to understand thoroughly and to deal fairly by the thoughts and religious

\* *Lessons from Work.* Macmillan's. Pp. 85, 86.

† *Gospel of Life.* Pp. 47, 48.

aspirations and the ideals of the non-Christian nations of the world, seemed to him a first essential of winning to the Faith those who are now seeking in various forms of heathenism satisfaction to heart and mind where it is absolutely impossible that they should ever find it. But he had no idea of yielding any fragment of the Truth that we have been entrusted with, as a compromise. To compromise the Truth can never be a means of winning others to the Truth. "We shall, indeed, always feel and show tender and sympathetic regard for the partial truths,\* not untaught by the Word 'that lighteth every man,' through which the great faiths have preserved the life of nations for long ages; but we shall not exaggerate them, and we shall not dissemble our own claims. We have committed to us 'a new thing in the earth,' a revelation absolutely unique, essentially different in kind from all other religions. The 'repentance'—a most inadequate rendering of the original word—which we preach is not simply genuine sorrow for the past, but a complete revolution in our natural view of God and self and the world. The 'remission of sins' which we offer in Christ's Name is no simple act of sovereign mercy, but a disclosure of human and Divine relationships, reaching to the depths of the individual soul and to the utmost extent of being, as we with our poor powers can conceive of them. We set forth, Christ Himself, in His self-sacrificing love, as "the image of the invisible God, through Whom it was the good pleasure of the Father to reconcile all things to Himself, having made peace by the blood of His Cross," the spring and the support of life. Of this Gospel there is no anticipation in the noblest utterances of *præ*-Christian Gentile teachers, though their speculations and their hopes cannot find satisfaction without it. And we must not scruple to insist on the novelty of our message. At the present time there is great danger from loose, vague ways of thinking by 'ungirt minds.' There is a temptation to transfer to primitive times thoughts which we recognise as answering to our nature and our condition when once they are made known. Christ is indeed the touchstone of humanity. He answers to the witness which God has left of Himself among all peoples. This is our starting point, but it is not our end. He is what He is revealed to be, that in Him every desire of man as God made him may find full expression and be satisfied."\*\*

\* *Christian Aspects of Life.* Macmillan's. Pp. 170-172.

I cannot doubt that we have in these words (1) a wise and Scriptural statement, on the one hand, of what the Christian's attitude should be towards the faiths of the Gentiles as exhibited in their religious ideals and in their sacred writings, and (2) a not unneeded caution, on the other hand, against the tendency that exists in the minds of some eager missionaries to credit the non-Christian faiths with truths that they do not really teach, and to make light of essential points of difference between them and the Gospel of our Lord and Saviour Jesus Christ.

"Loose, vague ways of thinking by ungirt minds" constitute a real danger when they are applied to the great mysteries of religion and of life. This is equally true whether the conclusions arrived at are at variance with popularly received views of truth or whether they are thought to be in accordance with them. Of this sympathetic dealing with non-Christian beliefs combined with uncompromising insistence on the Revelation of Jesus Christ, God only begotten, as the sum of our message to the nations, we shall find many illustrations in our examination of Bishop Westcott's teaching on missionary topics.

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## Index of Annotations in a Christian Commentary to Mencius.\*

BY REV. P. KRANZ.

*English Preface*: Our attitude towards Confucianism. Dr. Faber, Dr. Legge, Dr. Ross: "**Confucius our Ally.**"

*Chinese Preface*: The new pedagogical method of teaching the Classics. Relation of Christianity to Confucianism. Their *difference*: Christ offers (1) forgiveness of sin, (2) reconciliation with God, (3) new strength for a holy life, and (4) eternal life.

Page 1, a. On the life of Mencius. His mother. Contemporary philosophers in the West.

- 1, b. King Huei of Liang already fifty years on the throne when Mencius saw him; in the next year he died.
- 2, a. Seek ye first the kingdom of God; lay not up for yourselves treasures upon the earth.
- 2, b. Difference between selfish desires after riches and the desire to benefit one's country. *Difference* between Christianity and Confucianism. The former not only admonishes, but gives strength to do the good. Why and how.

\* See Editorial Comment.

4, a. Evil of cutting down trees on the hills of China. Need of forestry. Inundations of the Yellow River may be partly remedied by it.

4, b. Elementary and middle schools more important for the people than high schools. China needs 500,000 elementary schools and one million teachers trained in normal schools.

5, a. School system of Japan and Germany as models. Germany has 60,000 elementary schools and 140,000 teachers, at a public expenditure of 354 million Mark (about 177 million Dollars) annually. China's population being about eight times larger than that of Germany or Japan, China ought to have **one million properly trained teachers** and spend yearly about 1,400 million Dollars on her elementary school system. The flourishing of government and people depends on this.

5, b. Confucius' condemnation of the man who first made wooden figures to accompany people into the grave. Some facts about people being buried alive with their ruler.

7, b. Explicit disposition of chapter 7.

12, b. Three important principles of political economy: agriculture, industries, education. China ought to follow the best Western methods in these three departments.

15, a. Heaven *hears*, Heaven *sees*. Therefore Heaven is, according to Chufutse, not only a principle, but the ruler of the Universe, God.

15, b. Rulers are assistants of God, cf. Rom. xiii. 1-5.

16, a. Mencius mentions the name of Shangti; other passages. (cf. p. 90.)

17, b. The old system of land tenure, a public field in the centre and eight private fields around.

18, b. Tai-wang probably a monogamist, a pattern to the people.

23, a. Rom. v. 7.

23, b. Prov. xvi. 9: A man's heart deviseth his way; but the Lord directeth his steps.

24, a. With patriotism one ought to die for one's country.

24, b. If Mencius' father died, when Mencius was three years old, the child could not be responsible for the style of the father's burial.

25, a. Heaven, i.e., God, rules our life. *Confucius and Mencius trusted in God.* Mencius submits to the will of God and retires into private life.

29, a. On the term 氣.

29, b. "My meat is to do the will of him that sent me and to accomplish his work." John iv. 34.

30, b. Matt. vi. 3: Let not thy left hand know what thy right hand doeth. Luke xviii. 11-12.

32, b. That Confucius' disciples praise him is in order. Christians also acknowledge his merits with regard to China. All truth comes from God. We give thanks unto God for all the good which He has done to China through Confucius. We will preserve all that is good in his doctrine. We truly honour Confucius, but we cannot worship him as a god. About 54,000 pigs, 11,600 sheep, 54,000 pieces of silk and many other things are annually sacrificed to Confucius. If Confucius became alive again and could speak to us, would he approve these sacrifices? True reverence to Confucius does not mean to join in these ceremonies, but to obey his doctrines. To compel educated Mandarins and scholars to join in these ceremonies, leads to hypocrisy, injures the conscience, and tempts them for the sake of profit to deny the truth; this is not in accordance with the principles of Confucius. Confucius always admonished men to be *truthful*. Christianity agrees with him in this.

33, a. To subdue men by force is not sufficient. This is true also with regard to religion. Freedom of conscience and of religion is granted by America, England, Germany, France, Japan. China ought to do the same.

33, b. To revise the laws is most important for China. Japan has done so and thus *extraterritoriality* has been abolished there. To revise the laws is in accordance with Confucius' expressed wish.

34, a. "Always in harmony with the will of God." "I do always the things that are pleasing to Him." John viii. 29. "Not as I will, but as Thou wilt." Matt. xxvi. 39.—By repentance and prayer calamities may be averted, cf. Nineveh, Jonah iii. 5.

34, b. To lighten import duties, attracts trade. What would Mencius say about the Likin system? To squeeze the people is not the method of the ancient kings.

35, a. The minister of Heaven.—Good men have often been outwardly unsuccessful and in tribulation in this world.

35, b. The law of conscience written in our heart. Rom. ii. 14. Our conscience *convinces us of sin*, we need the Saviour Jesus Christ; through Him we obtain hope, peace and joy.—The shoots of goodness.—True knowledge.

36, a. Luther said: True faith is as a fire; as fire must give out heat, so true faith must produce love.—Jesus by the Holy Spirit helps men to extend and develop those four principles. Thus, *what the true Confucianist desires, is fulfilled by Christ*.—Dr. Faber differs from Chufutse's explanation. All useful labour is honourable.—Luther said that an amah washing clothes does better work than the Roman monks of his time in their monasteries.

37, a. Men of our present age, if you tell them their faults, easily get angry.—The incredibility of the Shuking, cf. Legge's

Prolegomena to the Shuking, pages 47-80, and Dr. Faber's "Prehistoric China." The detailed stories about Yao and Shun are legendary productions of the longings of the ancients for an ideal ruler. As a mirror reflects a figure, so those ideal sage-kings reflect the heart-longings of the ancients. But what they longed for, without really having obtained it, has become actually and historically fulfilled in Jesus Christ.—The truth will make China free from an uncritical belief in the pseudo-history of antiquity.

- 37, b. The greatest thing in the world is love. I Cor. 13. The love of Christ constraineth His disciples to help men to become good, not only in their own country, but in all other countries. Matt. xxviii. 19.
- 38, b. Liu Hsia Huei defended against Mencius' criticism.
- 39, a. Against "lucky days."
- 39, b. The confidence of the people is even now more important than soldiers and food.—Mencius did not tell a lie, as he informed the king of his true motive. So also Confucius. We ought to hate a lie more than death. God knows our thoughts.
- 48, a. Men may be *made* to become good.
- 48, b. To be sorry and to look grieved does not necessarily mean that one murmurs against Heaven.—Confucius. Christ in Gethsemane.—Correction of a wrong traditional interpretation.
- 50, a. A medicine to be effective must stir up a commotion, so also effective reform-measures.
- 52, a. You cannot serve God and mammon.
- 55, b. Division of labour. The upper and lower classes of society are as members of one body, cf. I Cor. xii. 12.
- 57, a. The eastern barbarians were the people around Laichow in Shantung.
- 59, b. **Miccius** said, love should have no different degrees. This is wrong. Christianity stands on the side of Mencius in his disputation with the disciples of Miccius.
- 61, a. Against the maxim: "We may do evil, in order to accomplish what is good."
- 64, a. "If any will not work, neither let him eat." II Thess. iii. 10.
- 68, a. Recognised abuses should be at once abolished. To take more taxes from the people than are legal, is like *stealing the neighbour's chicken*.
- 68, b. The great Yü did not dam in the waters by embankments, but according to the condition of the ground he opened natural watercourses to lead the water off. How to remedy the inundations of the Yellow River.
- 69, b. Confucius is the real author of eight-tenths of the Tso-chuan.

70, a. For a proper understanding of Confucius the Ch'un-ts'iu and Tso-chuan are even more important than the Lun-yii.—On Micius and Yangchu. Only the love of Christ gives strength to overcome our selfishness.

70, b. *Chufutse condemns Buddhism.* Yet China wastes annually about 400 million Taels in idolatry.

71, a. Mencius desires to refute heresies by his *words* (言距); he does not suppress them by outward force. Freedom of conscience and religious toleration are conditions of true progress.

72, b. Not to leave the world, but to keep one's self unspotted from the world.

73, a. The methods of the ancient kings were progressive.

74, a. In China about 370 million people cannot read properly; all children ought to go to school.

78, a. Our duty lies near at hand.—Jesus is the entirely sincere One under heaven, cf. Chung-yung.

79, a. Confucius would in three years make the government perfect.—Ministers, who stir up war, are the greatest criminals.—The eye is the lamp of the body.

80, a. "Do the right in a peculiar exigency, even at the sacrifice of the letter of the law" (從權).—But I ought never for the sake of my advantage neglect my duty.

81, b. We shall give account of every idle word.

82, a. Be not many teachers.

82, b. Children are a gift of God: not to have a son, is no sin. On **monogamy** in the Old and New Testament. May a man, who already had a second wife before his conversion, be received into the church? Yes.—The evil of polygamy. Children cannot help parents in the world beyond. On reverence for ancestors.

84, a. On the incredibility of the Shuking.—The truth is not confined to one place. Christianity is for the whole world, as the light of the sun is for the whole world.

85, b. A beautiful Chinese quotation; the benevolent ruler should "embody the mind of God, who loves all living things, and make the compassion of the ancient sages his rule." (Cf. Legge.)

86, a. The childlike heart as a model, cf. Matt. xviii. 3. Original sin stated in a Chinese Commentary to Lun-yii xii. 1. Yet sin comparatively undeveloped in the child. All men have lost their child-heart.

86, b. The experienced scholar bringeth forth out of this treasure things new and old.—Rivers of living water. The truth shall make you free.—"I am the Truth."—Abide in Christ.

- 87, a. Government wins the people's heart by benevolence and good education.—The greatest should serve all, as Jesus did.
- 87, b. The moral conscience differentiates men from animals.
- 88, a. Chinese sayings on the danger of wine-drinking.—The Duke of Chou as a reformer. His principle.
- 88, b. Mencius a disciple, not of Tsü-si himself, but of his disciples.
- 90, a. The common people, according to Confucius and Mencius, may worship God.
- 90-93. **One hundred and fifty-three** quotations from the Classics about *Shang-ti*, in Wén-li and Mandarin, with explanations.
- 93, b. Summary of the Doctrine of the Classics on Shang-ti in twelve paragraphs.—Shang-ti is *not only the God of the Chinese*. He was at liberty to reveal Himself more fully in a foreign country, and as He has done so, the Chinese should now gladly receive this His self-revelation. By repentance and faith in Jesus Christ we become reconciled to God and are enabled to trust in Him.
- 94, a. To investigate the nature of things by examining their phenomena (inductive method), as Mencius proposes, this is indeed the true principle of science (cf. Bacon's *Novum organum*).
- 94, b. Judge not and ye shall not be judged, Luke vi. 37, 38.
- 95, a. Rom. viii. 28: All things work together for good to them that love God, and II Cor. iv. 17-18: Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory, etc.
- 96, a. The great Yü and Hou Chi regarded all men under heaven as relatives dwelling with themselves in the same apartment.
- 96, b. That Chang-tsü ejected wife and son because of his own disagreement with his father was not right.
- 99, a. Disagreement between Mencius and the Shuking about Shun.
- 103, a. "Heaven" means God.
- 104, a. Chufutse believed in God.
- 104, b. The acknowledgment of Providence: "That which is done without man's doing is from Heaven. That which happens without man's causing it to happen is from the ordinance of Heaven." (Mencius' own words in the text, verse 2.)
- 105, b. Be ye doers of the Word and not hearers only.
- 106, a. Christians also, according to the plan of Heaven, should, as those who are first informed, instruct those who are later in being informed.
- 106, b. Confucius trusted with regard to everything in the will of Heaven. (Mencius' text, chapter viii, verse 2.)

108, a. The truly patriotic minister ought to be prepared to die for his country.

109, a. The government should care for the life and health of the people. Need of *sanitation*. The crime of accumulation of filth in Chinese towns. Need of pure water. Danger of epidemics, cholera, typhus. There is no difference, according to Mencius, between killing the people with a sword and killing them with the style of government.

117, a. In order to understand great men one must understand their contemporary history.

118, b. Kaotse teaches that human nature is indifferent with regard to good or evil.

119, a. On Prof. Legge's explanation of Mencius' theory of human nature. The "nature" of man means his *destination* towards which his conscience directs him, cf. Rom. ii. 14. Man's nature, as originally created by God, was good. Even after the fall God's image remains in man, though obscured; as the lost coin covered with mud still bears the impress of the mint, and as the prodigal son still bears the likeness of his father in his face. Our being created in the image of God, manifests itself in our conscience, which is the relic of our originally good nature. But Mencius knows that men in reality *have lost their child's heart*, they have *violated their nature* as if cutting down trees. Thus far Mencius' theory may be reconciled with the Christian doctrine. Yet there are two differences: (1) Mencius does not clearly teach that men have inherited original sin from their first ancestor, and that therefore there is no man without sin; (2) He does not show clearly how man may renew his nature; he thinks man may by his own strength overcome the selfish desires and obtain sanctification, but this is impossible. We need the help of an almighty Saviour, cf. Rom. vii. 21; I John i. 8-10; John iii. 3.—But Mencius' doctrine, that the destination of our nature is good and that we have violated our nature, should drive us to repentance and lead us to the Saviour, cf. Legge's Prolegomena, page 76, cf. also Dr. Faber's Review of the Chinese Classics, vol. 2, chapter 1.

119, b. Kaotse teaches that life is the nature, i.e., whatever manifests itself in life is nature, without any regard to good or evil. Mencius refutes him.

121, b. Kaotse does not recognise the difference between good and evil. Chufutse does not clearly differentiate the two first classes mentioned in the chapter.

122, a. Human nature, from the feelings *proper* to it, is *constituted* for the practice of what is good.

122, b. God implanted in the human heart the admiration for virtue. Tertullian's expression: "*Anima naturaliter Christiana.*"

124, a. The minds of men all similarly approve the Heaven-conferred principles of our nature and the determinations of righteousness.

125, a. Confucius said : "If a man holds fast his conscience, it remains ; but if he lets it go, he loses it. Its outgoing and incoming cannot be defined as to time or place." Chufutse said : "Mencius quotes Confucius' words to illustrate the unfathomableness of the spiritual and intelligent mind, how easy it is to have it or to lose it, and how difficult to preserve and keep it, and *how it may not be left unnourished for an instant*. Learners ought constantly to be exerting their strength to insure the pureness of the spirit and the settledness of its passion-nature, as in the calm of the morning, then will the mind always be preserved, and *everywhere and in all circumstances* its manifestation will be those of benevolence and righteousness." (Cf. Legge's translation.)

126, a. The Martyrs of China preferred righteousness to life. Their martyrdom is a great proof of the truth of Christianity.

126, b. What shall a man be profited if he shall gain the whole world and forfeit his soul? or what shall a man give in exchange for his soul?

127, a. In the present educational reform of China not the accumulation of knowledge, but the building up of character should be the most important aim. Christ will give us a new heart and endue us with His Spirit, that we may carry out His commandments.

129, a. "How can ye believe, which receive glory one from another, and the glory that cometh from the only God, ye seek not?" John v. 44.—Bad men often enjoy happiness in this world, and good men are in poverty, but there is a just retribution after death.

129, b. Blessed are they that hunger and thirst after righteousness ; for they shall be filled. Matt. v. 6. Be not overcome of evil, but overcome evil with good. Rom. xii. 21.

132, a. The traditions about Yao and Shun are not real history. The character of Shun as portrayed even in the Shuking cannot be a model for us in our time ; he worshipped other spirits besides God and he married two sisters. The intention to imitate the ancients does not yet give the power to do so. The spirit is willing, but the flesh is weak. Matt. xxvi. 41. cf. Rom. vii. 18-25. Only by relying on the love of God, the grace of our Lord Jesus Christ and the influence of the Holy Spirit do we become regenerated.

138, a. Importance of primary education for the military strength of a country. The result of the wars between Germany and France, the United States and Spain, Japan and Russia was influenced by the condition of primary education in each country.

- 139, a. The study and practice of any doctrine (or science) implies faith in the principles of that doctrine.
- 141, a. The educational value of suffering.
- 142, a. Our conscience teaches us that God does exist, but that we must fear God because of our sins. Only through Jesus Christ do we get the assurance of the love of God.
- 143, a. The consecration of *our life* to the service of God is our "reasonable service."—Man should not tempt the providence of God by carelessly exposing himself to unreasonable danger. Misfortune brought about by our own faults cannot be ascribed to the direct appointment of Heaven.
- 143, b. The uncertainty of riches. Man is a "microcosmos." Chinese positive definition of "reciprocity."
- 144, a. The true sense of honour. (*Ehrgefühl.*)
- 146, b. "Let a man not do what his own sense of righteousness tells him not to do, and let him not desire what his own sense of righteousness tells him not to desire ; to act thus is all he has to do." (Legge's translation of the text.)
- 149, a. The parable about the friend asking for bread at night, Luke xi. 5.
- 150, a. "Leaving room for the exigency of circumstances, 徒 権."
- 150, b. "Throwing away the well."
- 151, a. "If any will not work, neither let him eat."
- 151, b. "The labourer is worthy of *his* hire."
- 153, a. The destination and redemption of our body.
- 154, b. Mencius admits that a teacher can only admonish the pupil and cannot give him strength. But he, who recognizes his own weakness, can obtain strength from Christ.—Sometimes it is necessary to sacrifice one's life for the doctrine.
- 155, a. Different degrees of love (kind to animals, being benevolent to the people, being affectionate to parents). The love of God.
- 155, b. "One thing is needful."
- 157, b. Against lynch-law ; the people ought to wait for and abide by the decision of the government.
- 158, a. Mencius saying : "the people are the most important element in a nation," is a good foundation for the establishment of a **Parliament**. (See my commentary on the Tahsio, chapter 10, verse 3, p. 7.)
- 159, b. Good men are often hated by the world.—Blind leaders of the blind.
- 160, a. The antiquity of a doctrine and that it has many followers, does not yet prove its truth.
- 161, a. Man's moral nature differentiates him from animals.—Man has a free will, which he must exert ; even God does not force a man to follow the good.

163, a. Mencius praises a simple, clear language full of deep meaning. I believe that a *standard Mandarin language* should by government command be introduced in all schools of the empire, as the language of all educated men and as a pattern to the people.

164, b. Not to judge others harshly (not to see the mote in a brother's eye, whilst forgetting the beam in one's own eye).—Truthfulness in mourning, from true sorrow about the dead, but not to make a show for the sake of living men looking on.—Truthfulness should be natural to us.

167. Appendix (附論): True Confucianism a *tutor for Christ*; it helps us to recognize our sinfulness and thus leads to the Saviour. Jesus Christ enables us really to carry out all that is good in the doctrines of the sages, and more, He transforms us into His own image and gives us *eternal life*.

## Educational Department.

REV. A. S. MANN, *Editor.*

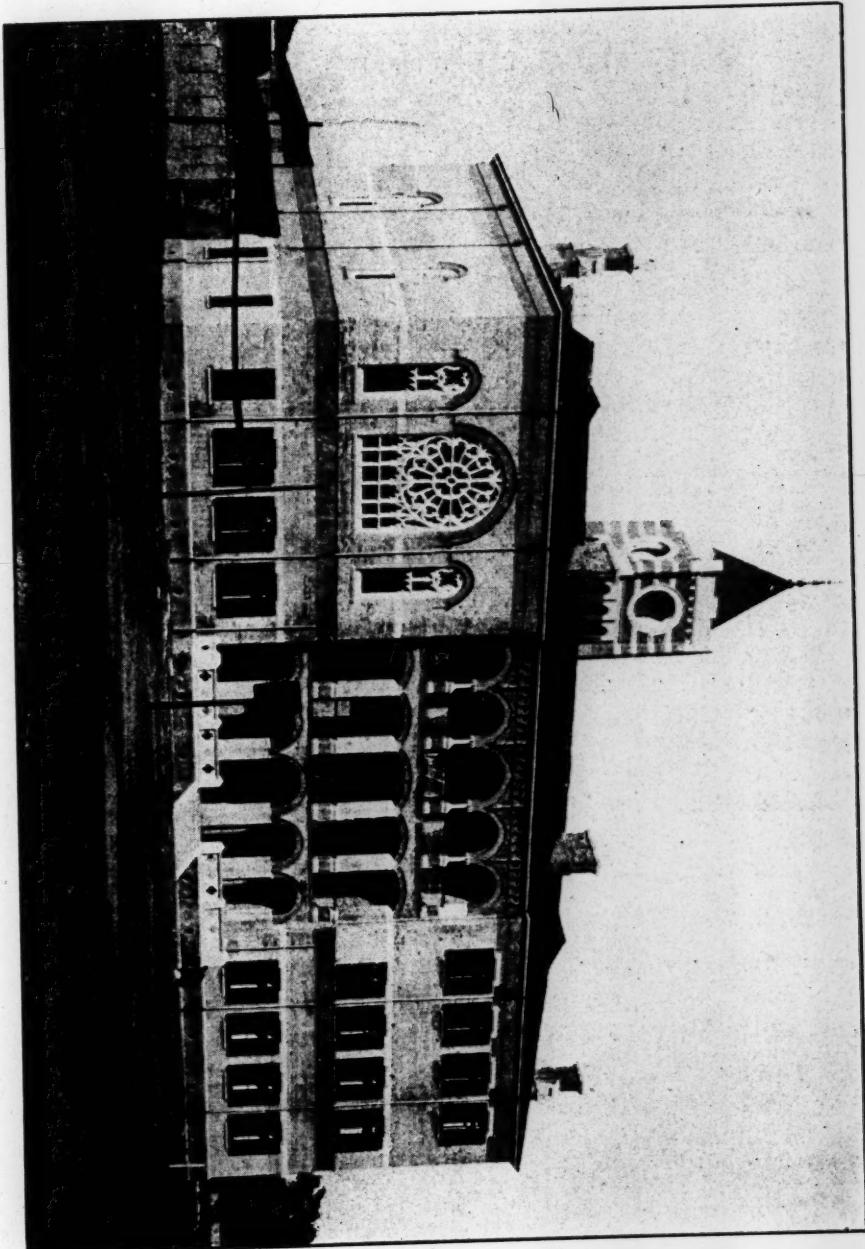
Conducted in the interests of the "Educational Association of China."

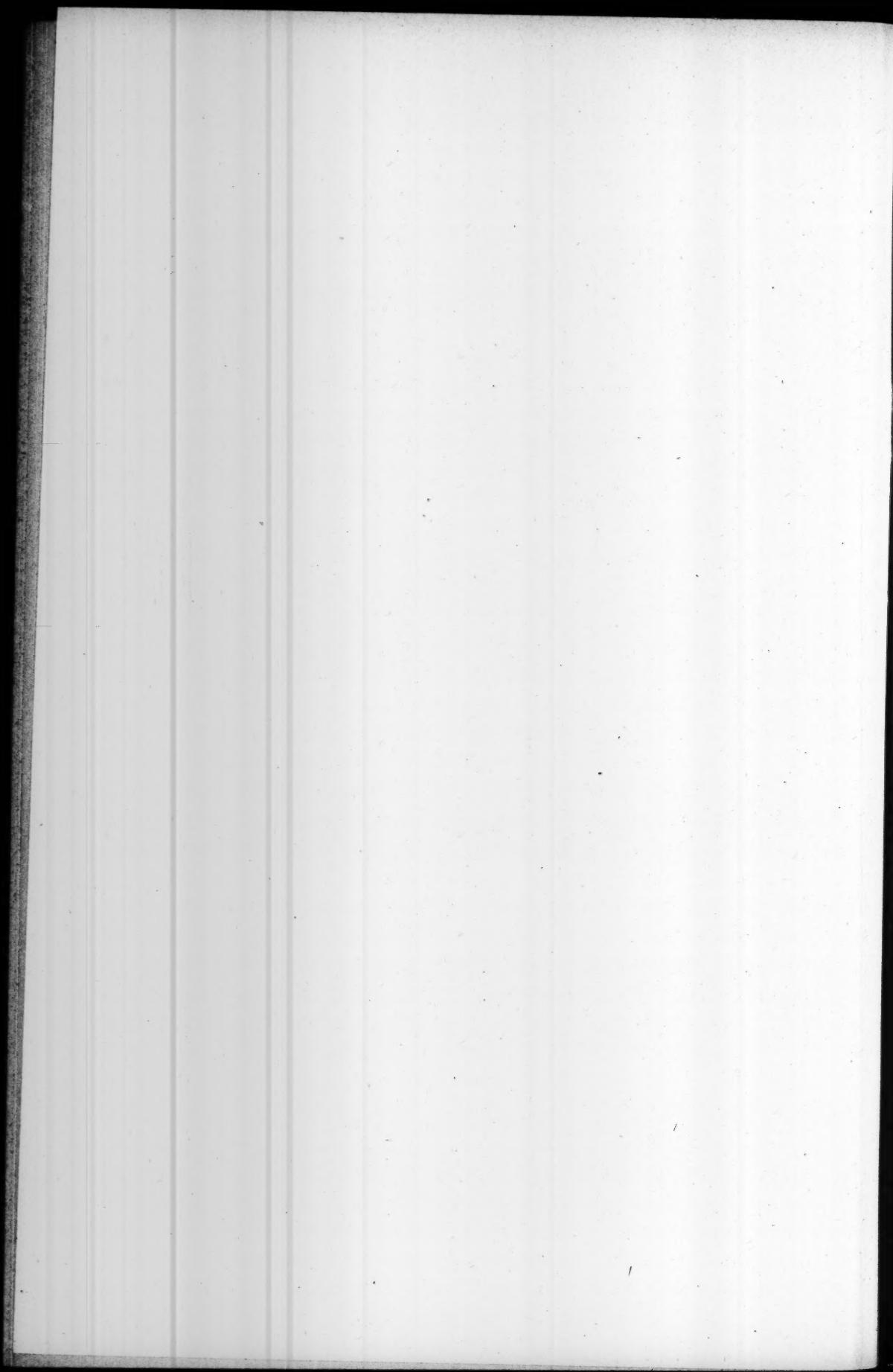
### Soochow University.

**W**E have the pleasure of presenting this month two cuts of the main building of Soochow University of the M. E. Church, South. This building was completed last spring, and has now been occupied above a term. It contains the recitation rooms, library, offices and assembly room of the college.

The college property contains about eight acres inside the walls of Soochow, and this building stands in a commanding situation in the midst of a large open campus, so that it presents a striking appearance. The editor had the pleasure of visiting the building shortly before its completion, and was especially struck by the beauty of the assembly hall. This is, without doubt, one of the most successful pieces of architectural effect in this part of China. The view of the south front gives a good idea of the superb window in the end of the hall with its striking design formed by a rose pattern resting on Gothic arches. The interior decorations are in keeping, and the hall

SOOCHOW UNIVERSITY—SOUTH FRONT.





is certainly an impressive one. It seats, with the aid of a gallery, about six hundred.

The Soochow University had its beginning, as a pamphlet by its president, Dr. Anderson, tells us, in the Hung-hong school, which was opened in Soochow in November, 1895.

At first there were only twenty-five pupils and one teacher, but the school won a success and the attendance rapidly increased, and by 1898 ran up to 109. At this time the work of the school was chiefly given to laying the foundation of English training. Chinese was never made compulsory in the course. The tuition was sufficient to meet the running expenses and pay the salaries of the Chinese teachers and one American teacher.

The first marked step upward was in the union of the Hung-hong school with the Buffington Institute, with the plan of raising money to erect buildings on ground belonging to the latter. Meanwhile the success of the school and the support of the Chinese gentry seemed to make it possible to begin higher educational work and turn the school into a university.

Subscription books were opened and \$15,000 Mex. was obtained from Chinese friends, and with the start more land was bought adjoining the original property, making a block of about eight acres.

In May, 1900, the Board of Missions passed resolutions approving the university project in Soochow and elected a Board of Trustees. Collections were made in America, with especial help from New Orleans, and soon amounted to \$80,000 gold.

With this in hand work was begun on the main building and residences for the staff. \$20,000 gold was also invested in Shanghai as an endowment. The buildings, begun at this time, are now completed and the transition from school to university is now made.

The course includes both Chinese and English. The former includes a thorough course in Chinese literature and history, together with a full training in composition.

All Western learning is taught in English, from arithmetic and geography on through higher mathematics, science, history and literature. It seems better to teach the pupils English than in such subjects to depend upon the use of translated books. The system of teaching the English language is that of Prof. Gouin.

At present there are 122 students registered in the institution. The faculty consists of six foreigners, aided by a Chinese staff of the same number. The foreign members of the faculty are :—

Rev. D. L. ANDERSON, D.D., *President.*  
 Rev. W. B. NANCE, B.D.  
 Mr. N. GIST GEE, M.A.  
 Mr. R. D. SMART, M.A.  
 Mr. W. W. BROCKMAN, B.A.  
 Rev. B. D. LUCAS.

The medical department of Soochow University has a longer history than has the arts course. It was established in 1882, and for twenty years was known as the Soochow Hospital Medical School. Soon afterwards a woman's hospital was begun, and in connection with it was instituted a course in medicine for women, upon whose graduates was conferred the certificate of the Medical School.

Upon the organisation of Soochow University the Medical School became a department of the University, and is continued in that connection. Dr. W. H. Park is the dean, and it has a foreign faculty of five. The course is five years, and in 1902 the school already numbered twenty graduates.

### Notes.

**I**N the July number of "The East and the West," the London publication of the S. P. G., there is an interesting article by the Rev. W. N. Bitton on "The Educational Outlook in China." The author points out that "three courses are open to the Chinese government in the work of educational reform. It may, *first*, decide to train its own teachers in provincial universities and colleges by calling in a body of foreign professors to staff these institutions." But the difficulty here lies in securing enough foreigners to do the work.

It also means a preponderance of foreign influence which the government does not like. On account of this many students are now being sent to Japan. But this cannot be a permanent solution of the problem.

*Secondly.* China, "realising her own ability to cope with the situation, may call in the aid of Japan. There are many less likely things than that within five years a Board of Education

may be established at Peking under Japanese direction." It is doubtful, however, whether the Japanese would work disinterestedly for the good of China. But at least it is certain that Japanese supremacy in the councils of Peking would lead to an edict of toleration and the consequent opening up of the public services to Christians.

"With toleration a *third* course is open to China. She may call upon the graduates of mission schools and colleges for aid as teachers. At present a majority of these young men are, by the necessity of the case, driven into commercial life. But in the end the mere fact that the missionary, as a class, is the only really disinterested friend represented in the wide clash of national and commercial interests in China, is bound to tell. If in addition to her evangelistic and philanthropic work in China the Church of Christ can, in the next ten years, train ten thousand Christian young men as teachers, she will, in all human probability and in the providence of God, have saved China. Issues so momentous as those presented by China have not been raised in the whole history of the Christian Church."

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The *China Methodist Forum* for October-December has a comprehensive and interesting educational department edited by C. M. Lacey Sites, Ph.D. The latter, during the summer vacation, visited the Chinese Students' Club of Japan in Tokio. He found "a large, two-storey building, rather old, on a high and wooded site in the heart of a vast student population in the university quarter of Tokio. The students mostly live in private houses, but this is their meeting place. The Club counts as members all Chinese students coming to Japan, numbering, some say, now nearly 5,000, of whom more than 2,000 are in Tokio. The Club has ample rooms, but indifferently furnished."

Dr. Sites closes by quoting from the Rev. J. Harada's address (already published in this department): "No greater opportunity has ever been presented to missionary work for the Chinese than that at present offered among these young men and women who are studying in the Japanese empire."

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We also note that the *Forum* is bringing forward and discussing the plan of a union Methodist college for women, to be placed in Shanghai or Nanking or some convenient centre. Truly we may feel that we are well forward on our road when

one can speak of a college for women in China. What a picture even the bare suggestion brings forward of the influence of Christian work upon this empire.

Higher education for women is felt as a serious need here on account of the lack of women capable of acting as teachers in girls' schools. On the other hand, as the *Forum* admits, the Chinese marriage customs make such very difficult to obtain. To keep women on as unmarried teachers is contrary to Chinese ideas and hardly to be desired. It looks decidedly as if girls' schools would have to depend for their teachers upon foreign workers and upon men trained in our own normal schools and colleges, so far as the latter can be used.

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The Chinese students in America at the present day number about 105. They have organised themselves into a society known as the Chinese Students' Alliance. They have recently issued Vol. II. of an annual, "The Dragon Student," a well edited and printed book, generously illustrated with both English and Chinese sections, the former predominating. From it we quote a few facts :—

The total number of Chinese students in American colleges is 51, of whom 19 are graduate students. Of these there are 17 in the Univ. of California, 6 in Columbia, 5 in Cornell, 5 in Mass. Institute of Technology, 4 in Yale, and the rest scattering.

Their lines of study are diverse. Railway engineering leads with 18; mechanical engineering and mining are next with 9 each. Law and agriculture each have 8, teaching 7, commerce 6, and medicine 5, while there are 4 each in political science, economics, electrical engineering, physics, chemistry, and textile manufacture. Over half are studying branches of engineering and kindred scientific pursuits.

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One article in "The Dragon Student" is of special interest to Christian educators in China. It is an account of the proposed "Oriental Institute of California." If this institute can be successfully put into operation it is sure to enter closely into relationship with our colleges here. It is designed as "a boarding-school of both grammar and high-school grade, with such special courses as may seem best for the benefit of boys and young men of Oriental origin."

"We might, with reason, expect to see in such a school

not only those who are native sons (of America), but also bright and earnest youthful students from the Orient. Each year finds more such young men coming to America, all anxious to participate in the various branches of learning which they clearly understand have been the sources of our national greatness and prosperity. Few of these, however, are ready to enter the universities at once. One or two years of preparatory work are generally necessary, and at present there is no educational establishment suitable for this purpose.

"This school is to be a Christian but non-sectarian institution. The constant effort should be to realise here as far as possible the attitude of a Christian home, in which the students shall be trained not only to benefit themselves, but also to become wise leaders and helpers to others.

"A high intellectual grade should be maintained, comparing favorably with other schools of a similar character. In addition to the usual branches of instruction carried on in the English language there should be special facilities for the study of the different Oriental languages, both spoken and written.

"The school is to be open to all of Oriental origin, in whole or in part, of good moral character.

"The age of regular students should be preferably from 10 or 12 years to 18 or 20. Students under or over this age may be admitted if valid reason be presented.

"Tuition and boarding fees of a reasonable character to be collected.

"It is in view of all these requirements that the Oriental Institute of California has been founded. A Board of Trustees, consisting of fifteen members, has been elected. Committees on Finance, Education, Ways and Means, Building and Grounds, etc., have been appointed; a strong Auxiliary Committee will be formed to co-operate with the trustees. A fine tract of land in Berkeley, of about six acres, conveniently located and suited for the purpose, has been purchased, though not paid for; and now the Board earnestly asks the assistance and co-operation, not only of all Christian church organisations but also of all philanthropic individuals and men of business who recognize their duty in this direction."

Such a school might evidently be of great value to Chinese students leaving home and going to America to study. The shock to such a boy on entering upon his new mode of life is necessarily a great one, and it might greatly ease the process for him if he began his experience of American customs in the company of men of his own race. If such a school could be established, with a good Christian influence and a satisfactory course of study, we all might be glad to know about it some day when we have Chinese friends applying to us for advice on the subject

of going to America. Let us hope that its Board of Trustees will be successful in raising the money which they need and in putting their school upon a strong foundation.

All those who were present at the Educational Conference in Shanghai last May probably became acquainted with the *South China Collegian*, an educational journal published at the Canton Christian College—C. K. Edmunds, editor. This magazine has hitherto been published monthly, containing both English and Chinese departments. Instead of being devoted to general literary purposes, as most college papers are, it makes a special effort to deal with questions of educational interest in China at the present time, and hence has a particular appeal to missionaries and to educators in this country.

The field occupied by this paper can be shown by the table of contents of the July number, the last received. There is an editorial on "Mission Institutions must be Greatly Strengthened." This is followed by "Teachers as Learners; or, Some Fragments from the Fifth Triennial Feast of the Educational Association of China at Shanghai," by C. M. Lacey Sites, Ph.D. Prof. David Lattimore contributes an article on "The Nanyang College, Shanghai." There is the third installment of "Chinese Education from an Ethical Point of View," by the Rev. F. L. Hawks-Pott, D.D. Then comes a printed essay on "Medical Education of Chinese Young Women," by Dr. Mary H. Fulton. The last article is "A Letter from a Student," an interesting essay by a Chinese school boy on the boycott. Some "Notes" on educational matters close the number.

This variety of subjects shows the general interest of this magazine to the educators of China.

Those who desire to be in touch with affairs throughout the empire most certainly ought to see it, and we can most heartily recommend the *South China Collegian* to their attention.

In the future a change is to be made in the plan of the magazine, dividing the English from the Chinese department, and continuing it as a separate magazine under the old name. But on this point we will let the editors speak for themselves.

"At the same time the publishers persevere in the effort to build up a high-class educational journal for English-speak-

ing readers. The number of issues of the English magazine will be reduced from nine to four per year, but the number of pages in a volume will be undiminished. A copy of the *Collegian*, containing twice as much reading matter dealing with educational problems in the Chinese empire, will probably be more acceptable and influential among foreign educators than the monthly magazine, although appearing but half so often.

"Such magazines, both the English and the Chinese, as it is the earnest purpose of the editors to issue, ought to be of value to others besides those living in South China. If the magazines are really what it is our purpose to make them, they will be as helpful in any part of the empire as in the south. We therefore solicit subscriptions from China at large to both of these journals, and we shall be grateful if the leaders of education in Middle and North China will continue to aid us as generously in contributions as they have done for the past year and a half. The subscription price is one dollar a year (Mex.) to each of these papers, and may be sent to H. B. Graybill, manager, Canton Christian College, Canton."

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At the meeting of the Educational Association last May the following resolutions were presented by the Section on Normal Training. They were favorably reported by the Committee on Resolutions and, after amendment, were adopted by the house. We regret that owing to an oversight they have not been previously published in this department.

1. The committee recommends that this Conference bring to the attention of the different missionary societies the urgent need of additional normal instructors to meet the present crisis.
2. That in institutions where present circumstances permit there be a normal department organised.
3. That classes of teachers be gathered and given instruction, during vacations or at other times, in the theory and practice of teaching.
4. We urge the organisation of well-equipped union normal colleges in the large centres as rapidly as possible.
- 5.-6. (Stricken out by amendment.)
7. In view of the prime importance of normal training, we request the editor of the *MISSIONARY RECORDER* kindly to print these resolutions in the Educational Department of its next number.

*Committee* :—P. D. Bergen, Geo. S. Miner, E. Box.

## 'TWAS JESUS.

*Andante.*

C. S. CHAMPNESS.

往日我心裏憂悶誰願可憐我罪人使我與真福有分

是耶穌是耶穌主把憂愁樂為歡喜使我從罪惡

全轉起叫我自由何等福氣我耶穌我耶穌

## NOT ALL THE BLOOD OF BEASTS.

## Centenary Conference Notes.

**S**INCE the announcement in the August RECORDER that the China Centenary Missionary Conference would meet about May 1st, 1907, the committee have issued a circular calling for the election of delegates. These are to be elected on the following basis:—

"Each Missionary Society with ten or less than ten members on the field shall be at liberty to elect one delegate. Societies with over ten members shall elect one delegate for every ten, or fraction of ten higher than one-half. Thus a mission with 20-25 members will be able to send two representatives only, but a mission with 26-29 members will have the right to send three. In cases where a society or mission has organized groups of workers in different parts of China, the proportion will be adjusted so as to allow the mission to have at least one representative for each of its groups or districts."

In anticipation of questions that may be asked the circular further states that

(1). Each mission, after the receipt of this circular by *any of its members*, is expected to appoint its delegates without further notice from the committee.

(2). "Mission" in this connection refers to the District Committees, Councils, Conferences, etc., into which the missionaries belonging to any one society may be divided. Thus each of the "District Committees" of the L. M. S. and the "Conferences" of the Methodist Mission, etc., should act independently and appoint their own delegates.

(3). Lady missionaries (married or single) are eligible for election as delegates.

(4). The basis of representation is to be the number of missionaries (including wives) who will be on the field at the commencement of 1906.

(5). Missionaries who are *ex-officio* members of the Conference are free to take part in the election of delegates.

(6). It will be advisable for each mission to nominate one or more *alternates* or *substitutes* in addition to the right number of delegates, so that vacancies may be speedily filled.

To prevent the exclusion of any of our senior workers from the Conference through missions having a limited representation it has been decided

"That all missionaries on the field at the date of the Conference of 25 years' standing or over shall be members of the Conference. The members of the General Committee shall be also *ex-officio* members of the Conference. The number of delegates to be elected by each mission, however, shall remain unaltered."

Missions will thus be free to delegate some of their younger men. Men with new ideas and fresh enthusiasms are wanted at the Conference, as well as men of experience.

The names of delegates should be in the hands of the secretary by the end of February, 1906, for until it is known who will be delegated to attend the Conference, committees and writers of papers cannot be nominated. It is hoped that every mission on the field will act promptly and nominate its delegate forthwith.

Two sub-committees have been appointed to deal with statistics and historical summaries and to draft a programme. All who have suggestions to make should communicate at once with the secretary.

Notice of the Conference has been sent to the Home Boards or committees of all societies working in China as far as the home addresses could be ascertained.

G. H. B.

## Suggested Topics for the Week of Prayer, 1906.\*

SUNDAY, JANUARY 7th, 1906.

### *Topics Suggested for Sermons or Addresses.*

"CHRIST shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain."—Philippians i. 20, 21.

"AND it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh.....wonders in heaven above, and in the earth beneath.....and it shall come to pass that whosoever shall call on the name of the Lord shall be saved."—Acts ii. 14-21.

*Also suggested:* Acts i. 6-11. Heb. x. 11-14 and xiii. 5-8.

MONDAY, JANUARY 8th.

### *Thanksgiving and Humiliation.*

THANKSGIVING for the beginning of revival reported from many parts of the world, and for the manifest fruits of the Spirit resulting; for the spirit of prayer poured out, and the abundant answers to prayer; for the opportunities of spreading the Gospel, and the measure in which they have been used.

HUMILIATION for the unhappy divisions which so often afford the best weapon to unbelievers against the Gospel; for the small proportion of Christians who are eager to pass on to others the blessings they have in trust; for the self-seeking and self-pleasing that too often weakens the sinews of Christian service; for the censoriousness that prevails where the spirit of love ought to rule.

PRAAYER that this new year may see the far-spreading power of God the Holy Ghost, reviving the churches, awakening the slumbering, quickening the spiritually dead, saving the lost, making the Church ready for the Lord's return.

Psalm c. Psalm xcv. Isaiah xii. Hebrews xiii. 15. 1 Chron. xvi. 28-36. Daniel ix. 8-10, also 17-23. Psalm li., xvii.

\* Extra copies of this programme may be had at the Presbyterian Mission Press Book Room, 18 Peking Road, Shanghai. Price \$1.00 per 100.

## TUESDAY, JANUARY 9th.

*The Church Universal : Prayer and Praise for the "One Body" of which Christ is the Head.*

PRAISE for the oneness which is His work ; for all the manifestations of it at home and abroad, among Christians and Christian churches ; for the proof thus given that He is the One Head.

PRAYER for the wider realisation of this truth and manifestation of it to the world ; for more of the unity which marked the early days of the Church ; for a wider response to the parting command of the Lord that the Church should be His witness to the uttermost parts of the earth ; for a greater appreciation of the fact that all which men call their possessions are but held in trust for the Giver ; for an increased spirit of liberality among all followers of Christ.

Eph. i. 10. Eph. iv. 3-13. John xvii. 11-21. Col. i. 17-19. Col. iii. 12-17.

## WEDNESDAY, JANUARY 10th.

*Nations and their Rulers.*

PRAYER for all sovereigns and governments that they may rule in the fear of God ; may seek the real welfare of their subjects ; may serve God in their high estate ; and may find faithful servants like Daniel of old. For all in positions of authority in every land. That in all lands the things which make for righteousness may be strengthened, and that evil and oppression may be checked. That the rulers of all nations may with one consent aim at conditions of righteousness, peace and welfare for all classes.

1 Tim. ii. 1-4. 1 Kings iii. 7-10. Jer. v. 20-29. 2 Samuel xxiii. 1-5. Romans xiii. 1-8.

## THURSDAY, JANUARY 11th.

*Foreign Missions.*

THANKSGIVING for all the blessings of the past year and the past century ; for the opened doors the whole world over ; for the readiness to listen to the Gospel and the desire to possess the Bible shown in many lands ; for the blessings the Gospel has brought into heathen and Mohammedan homes, and for the courage to confess Christ given to the many who have suffered for Him.

PRAYER for more workers, male and female, ready and prepared to obey the call of their Lord and go for Him to the ends of the earth ; for a deeper sense of individual responsibility towards missionary work ; for larger liberality towards this portion of the Lord's service ; for all native converts that they may be kept pure in life and doctrine and filled with zeal to spread the Gospel to their fellows. For all missionaries already in the field and all medical missions.

PRAYER for Japan, China, Tibet, India, Arabia, Turkey, Africa, specially the Soudan and Nigeria, the unevangelised portions

of North and South America, the Islands of the Indian and Pacific Oceans and Australasia.

PRAYER that the great purpose of God to take out of the world "a people for His name" may soon be accomplished, and the whole earth be filled with His glory.

Psalm ii. Psalm lxvii. Psalm lxxii. 8-11. Acts x. 34-48. Rom. xvi. 25-27.

#### **FRIDAY, JANUARY 12th.**

##### *Families, Educational Establishments, and the Young.*

PRAYER for the revival of family piety in all Christian lands; for the realization of the value of the teaching of the Word of God in all families and schools the whole world over. For our own lands, their universities, colleges and schools, that in them the doubting and denying attitude often taken towards the Word of God may become one of belief and reverence. For Sunday schools, Bible classes and all agencies aiming at the spiritual welfare of the young, also for all institutions which care for the destitute, afflicted and orphan children. For Young Men's and Young Women's Christian Associations, for members of Christian families living abroad and in the Army and Navy.

Deut. vi. 4-9. Deut. xxxi. 12-13. Gen. xviii. 17-19. Matt. xviii. 1-6. Matt. xix. 13-15. Eph. vi. 1-4.

#### **SATURDAY, JANUARY 13th. .**

##### *Home Missions and the Jews.*

PRAYER for all missionary effort among the Jews in all lands, that the work of their evangelization may be more in the heart of all true Christians, and that the dissemination of the Bible, Old and New Testaments alike, may be widely extended, so that many eyes may be opened to see in Christ the true Messiah.

That all home mission operations, evangelistic and otherwise, may be greatly blessed and furthered, and that all efforts to lessen the power of intemperance and every form of vice may be divinely guided and prospered, and that the welfare and harmony of all classes may be promoted. That false doctrine in every form may be checked.

Zech. x. 9-10. xiv. 20-21. Mal. iii. 1-6. Rom. x. 1-2. xi. Acts xv. 13-18. xvii. 22 to end.

#### **SUNDAY, JANUARY 14th.**

##### *Topic Suggested for Sermons or Addresses.*

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."—Rev. xxii. 20, 21.



## Correspondence.

THE MANDARIN UNION CHURCH  
IN SHANGHAI.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR : It may be interesting to many friends in the interior to know that the Union Church for Mandarin-speaking Chinese in Shanghai has now moved into new and better quarters, namely, 210 Kiangse Road, near Foochow Road. The evangelistic meetings in Mandarin are still continued in the L. M. S. chapel, Shantung Road, on Sundays at 4 p.m., and on Mondays and Thursdays at 8 p.m.; but in the place in Kiangse Road the Christians meet on Sundays at 10.30 a.m., and for an Endeavour meeting on Fridays at 8 p.m. Here we have in the attic a nice room, where Christians from the interior, if they are properly recommended by their pastor or church, may lodge free of charge during their temporary stay in Shanghai.

P. KRANZ.

Shanghai, 18th Nov., 1905.

### CHEERING TESTIMONY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR : I have just received the following from Rev. A. L. Warnshuis, of Amoy :

"For your encouragement I am glad to be able to say that your translation of the 'Spirit of Christ' (Andrew Murray) has been owned by the Spirit and used during the past year in most wonderful ways. It has transformed not only a number of individual Christians, but has, through them, revived several

congregations. You will rejoice with us."

I pass on the good news to your readers, so that he that soweth and he that reapeth may rejoice together. Dr. Arthur Smith bears similar testimony regarding the blessings granted to the circulation of the same work. We would be greatly refreshed to hear from other brethren in the same strain, as some doubtless could testify. Where blessing is found, tell it.

Yours sincerely,

DONALD MACGILLIVRAY.

### TWO CORRECTIONS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR : When referring to and recommending a book lately edited by the Rev. F. W. Baller, called 傳道啟悟集, "J. J. C." has made in the RECORDER of July a fallacious statement, which please allow me to correct. He says: "It has an advantage over a work written by a foreigner since it is the product of a well-informed Chinese brain naturally acquainted with the trend of native thought and able to state the case in a manner likely to be more convincing to his countrymen." The little book in question is not a product of a Chinese, but only a reproduction or a re-translation from Mandarin into easy Wēn-li. The book has been in existence since 1863, and appeared under the title 盛世芻蕘. In the "Catalogus Liborum Venalium" of the Catholic Mission in Sica-wei(Shanghai), of 1889, P. Francisco Moyra de Maillac, S. J., is

given as the author. The contents of the book are given there in Latin as follows :—

"In hoc opere sequentes invenies tracta tus: 1° de Deo et creatione; 2° de peccato Adae et mundi redemptione; 3° de anima; 4° de remuneracione meriti ac demeriti; 5° de variis falsis religionibus earumque erroribus."

It appears from this that only the order of the five sections has been altered. The first, third, and fourth sections are the same in both books. The second section of 傳道啟悟集 answers to the fifth of 盛世芻蕘, and vice versa.

In the Chinese preface of Mr. Baller's book is another misleading statement which ought to be corrected in another edition of this useful book. There the authorship of the book is attributed to a certain Sz, who lived in the years of the Emperor Ham Fung (此書乃司君於咸豐年時所著). The real author is, as I have already stated, Francisco Moyra de Maillac, and his Chinese name is 馮秉正.

With kind regards,

Yours truly,

I. GENÄHR.

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#### THE TERM QUESTION AND CO-OPERATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR : I feel moved to make a few little suggestions in regard to the compromise on the "Term Question." I say compromise; but before my own mind it lies not as *compromise* but as *co-operation*, that is, I want to unite with others on a basis which will enable us to co-operate heartily and effectively without surrendering conscientious convictions.

When I was a youth in academy and college we had our debates in which we divided on some question, and each side exerted itself to say the best things it could in its own favor, and the worst things it could against the other side of the question ; and this is about the manner in which this term controversy has been carried on. Each side has exaggerated the objections to the set of terms used by the other side ; and in this way we have given an undue bias to our own minds, and have bred in them a set of conscientious scruples which are a bondage and a harm to us. Even when I was a callow student I never really liked the debating club style of argument ; its tendency is toward unfairness, bias, and divisiveness.

From henceforth to the end of my life, God helping me, I will never say one word against *Chén Shén* and *Shén Lîng* for God and Holy Spirit. To me these terms are consecrated by the blood of many martyrs. Is it unreasonable in me to wish, and even to ask, that those who prefer these terms will, so far as they conscientiously can, pursue a similar course in regard to the term *Shang Ti* for God? To me this term has been consecrated by thirty-three years of usage, and now, since 1900, doubly consecrated by the blood of many martyrs.

In our so-called Christian civilization two forces or principles are at work—competition and co-operation. But the former finds its culmination in the savage whose hand is against every man and every man's hand against him, while the latter has its culmination in heaven, and will yet reach a culmination on earth when God's will is done

here as it is in heaven. But the Gospel of Christ our Saviour ought always, everywhere, and in every good thing, to stand for co-operation.

The defective character of all Chinese religious and spiritual terms is a heavy burden to us in our work; but let us "Bear one another's burdens and so fulfill the law of Christ."

Fraternally yours,

J. E. WALKER.

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SOMETHING IN IT!

*To the Editor of  
"THE CHINESE RECORDER."*

DEAR SIR: Having just returned to Shanghai after an absence

of less than five months, and during this time going round the world, I wish to mention that on several occasions I met people who were sceptical about missions and missionaries.

Fortunately I had provided myself with a few copies of "Is There Anything In It," by Mr. McIntosh. The loan of a copy of this book proved most useful in giving light to the candid critic. Any missionary going an ocean voyage will be well advised to take a few copies of this small book with him.

Thanking you in anticipation,  
I am, yours truly,

FREDERICK BROWN.

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Letter from a Young Missionary to his Old Uncle.

MY DEAR UNCLE WILLIAM: I need not tell you how much I appreciate your valuable letters, nor how earnestly I strive to put your wise instructions into practice. I always read your letters to my fellow-workers in this station, and we discuss them together to our mutual edification.

We are honoured this month in having as our guest Miss Goodheart from South China. I don't think you have met the lady. She has been out for three years and is already proficient in the dialect of her province. Her school is very successful, being attended by the daughters of some of the leading gentry of the large city of Ah-san. We were astonished to learn that for the first three years instruction is given through the medium of Romanised books. The scholars read, write and study exclusively Romanized. When reading your letter to our

little company, gathered in Dr. Grunther's cosy study, the remark you made about the so-called standard system of Romanization being a "flat" system (I remember you made a similar remark in a previous letter) called forth an animated conversation.

When I first arrived in this station, now nearly a year ago, I commenced to learn this standard system. I was much pleased with it, as I was able, from the very first, long before I knew the meaning of any of the characters, to read my verse in the Romanised Gospel of Matthew at evening worship. The Chinese Christians beamed approval and nodded encouragingly to me, but after the first evening they took it quite as a matter of course that I should read when my turn came. What seemed to astonish the dear natives was that I should be able to read Chinese so fluently

and yet be unable to say a word or understand even their congratulations on my scholarship.

Even Dr. Grunther said, with a smile, that my enunciation was "not at all bad." I found, too, that sentences which I had noted down in this system of spelling were invariably understood when I came to use them. However, when you referred to the system as "flat," I at once decided to learn some other. I must say I do not understand why one way of writing Chinese sounds should be *round* and another *flat*. I suppose it has something to do with Wēn-li, and perhaps you will tell me in your reply to this.

I have been trying to get on with Wade's system recently, but it does not suit this district at all. The ruh-sheng tones are distinct here, and Wade ignores them. He has no initial "ts" followed by "i" as in "tsien," and he has no "iai" sound. The word for street is pronounced here as the Scotch say kye—English kine—but Wade spells it the same way as he spells the word for verse, which sounds to me more like the Jeff in Jefferson with the f elided. I find it very difficult to remember that all of this class of sounds are pronounced differently here, though spelled the same in Wade's book.

I explained to Miss Goodheart that you called the standard system "flat" because it used b for the unaspirate p and d for the unaspirate t. She opened her eyes wide—she has *very* pretty eyes and *such* a sweet smile—and smiling said: "There is nothing 'flat' in that." Then turning towards Longley, who sat next her (I don't like that fellow. I think he has mistaken his vocation), she said: "Does not Dr. Mateer say in his book that b and d represent the sounds

as well as p and t, and that it would be well to abolish the awkward inverted comma?" "Of course he does," said Longley in that forward manner of his, and, jumping up, "I'll get the book." "No, no," said Miss Goodheart, "never mind. I only wanted to know if I had got the name right. I always do get confused when I try to remember foreign names." Then she said to me, but in a very winning way: "You know, Mr. Trumble, I have taught school now for three years, and I am just as sure as sure can be that no man or woman could teach a Chinese scholar the difference between b and p unless he said the one was aspirated and the other was not. And you know the standard system is prepared in order to teach illiterate Chinese Christians to read. Isn't it more important that it should accomplish this great end easily than that it should satisfy the fastidious taste of your erudite uncle? An unaspirate p is to the Chinese incomprehensible, and when they compare it with b they say it is one of our foreign ways of distinguishing things which have no difference." "And quite right too," said Longley in that blustering way of his. "When I was at home on furlough I talked with a professor of stenography, a man who knows as much about the sound values of the letters in various alphabets as any man living. He was interested in the account I gave him of the Chinese language, and wrote rapidly in shorthand the first verse of a Chinese hymn at my dictation. I told him we had an unaspirate as well as an aspirate p and t in Chinese, but he laughed right out and said that was nonsense. 'Unaspirate p is b,' he said, 'the world over.' "

Dr. Grunther then took up the conversation. "I fear, Henry," he said, "your uncle lays himself open to the charge of being what moderns call disgruntled. You know your uncle and I learned the same system of Romanisation when we were young. I have a good deal of sympathy with my old friend's dislike of the new Romanisation, but then when I catch sight of my face in the glass and see how old I am getting I realise I am a fossil and fossils never change." We all protested vigorously against this. Dr. Grunther's heart is as young as it was when he was five and twenty; when the uproar ceased he went on. "The New Testament was published in what we called "our system" of Romanisation by the British and Foreign Bible Society, and for almost twenty years it was the only book printed in Mandarin Romanized. Every missionary in the Mandarin-speaking part of China, I suppose, possessed a copy, but in spite of this they, almost without exception, abandoned that system as soon as they had a few years' experience. ("It fell flat" I heard Longley whisper to Miss Goodheart, but she did not smile at the pun. I am sure she is too good to care for that kind of smartness.) "Indeed," the Doctor continued, "Your uncle in his last great work, *The Radicals and Ramifications of Sinography*, has abandoned, to some extent, his own

earlier spelling. I was in Shanghai last week and heard something of the progress made by the standard system, and it is really astonishing. The primer is now in its third edition. That fact indicates that a large number of missionaries are teaching the new system to their converts. The first three Gospels are published and are having a rapid sale, and the agent of the B. and F. Bible Society told me they were having many requests for John's Gospel in the Standard Romanisation, but that the book is not yet in the printer's hands. It will not be out for a month or two yet. The rest of the New Testament is being prepared for the press. The syllabary is in its second edition. A catechism is being printed, and a hymn book will shortly be ready for the printer. The bright little Pu Tung Wen Bao is steadily increasing its circulation, and altogether, you may take it from me, Henry, that in a few years' time the standard system will be very much in evidence in all Mandarin-speaking China."

Now, my dear uncle, I could say nothing in reply to these criticisms, but I am sure you will sweep them away as the fine chaff of the threshing-floor is scattered by a summer wind. Anxiously awaiting a reply,

I am,  
Your dutiful nephew,  
HENRY.



## Our Book Table.

**A Manual of Nursing.** Compiled by the Central Branch of the China Med. Miss. Association. Presby. Mission Press. Price 25 cents.

This book is the combined work of no less than eight doctors. The doctors agree, and the result is an excellent booklet on the art of nursing. The book is written for the instruction of those who are employed as nurses in hospitals and tells them pretty nearly all they need to know of their duties and responsibilities. Would it not be well if these worthy medical men would write another manual of nursing for the information of that large class of Chinese who have to nurse patients in their own home, maybe a few days' journey from the nearest doctor? Such a book would meet a deep need and, if well done, as this one is, would probably have a large sale.

J. D.

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*Clodd's Primer of Evolution.* 天演學。 Translated under the supervision of Jno. Darroch. Published by the Shansi Imperial University.

This is a book of sixty-six pages, printed on foreign white paper and bound in red Manila paper covers. The printing and binding have been very neatly done by the Methodist Publishing House of Shanghai.

The translation is well done into an easy flowing *Wén-li* that will be readily understood by all, even fairly well educated men. Of course the subject is new to the Chinese in general, as they have not thought along the lines of science and evolution. But many of the people of this empire, especially those who have been more or less in contact with the schools for Western

education, have had their minds opened to the fact that Western scholars have made many wonderful discoveries in realms of science, and this book will serve to give information that many of the Chinese want and that they can appreciate at something like its true value. The subjects discussed are, in part, "The Material Universe," "The Distribution of Matter," "The Solar System," "The Origin of Life," "The Origin of Species," etc., etc. Each of these subjects is treated briefly but comprehensively, and the information given must be of great value to Chinese students.

I note in one place a very serious error in a statement of fact. In the 5th chapter the statement is made that the velocity of light is twelve million English miles per second, although the correct velocity, 186,000 miles per second, is given in the third chapter. It is probably a printer's error, putting 秒 instead of 分.

In general, while commanding the work for its clearness and conciseness of statement, one is quite disappointed to find in a book published under the auspices of an institution which is supposed to be under Christian leadership, that the whole idea of God in His creation is absent from it. Take the chapter on the "Origin of Life." A long dissertation is given, summing up the facts of biology as far as they are known, but stating finally and repeatedly that as to the beginnings of life on the earth no one knows how it originated. Such an expression of ignorance will do for a

Huxley or a Darwin and those who believe with them. But certainly a Christian man cannot endorse such agnosticism. Surely a man who believes the Bible cannot have any doubt as to how life originated, and, as missionaries, we cannot endorse the publication and use of a book in which God's creative work is so absolutely ignored as in this one. Hence I would say that if any teacher finds it desirable to

use this book in his school it will be necessary for him to take special pains to correct the wrong impression that is liable to be made on students from reading such a chapter as that on the "Origin of Life."

A valuable glossary of terms in English and Chinese is given at the end, which will greatly facilitate the use of the book by English-speaking teachers.

A. P. PARKER.

### Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

#### *S. D. K. List:—*

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer. By Miss Jewel.

S. D. Gordon's books on Prayer and Power. By Rev. D. MacGillivray.

A Simple Mandarin Church History. By Rev. D. MacGillivray.

#### *Commercial Press List:—*

Laughlin's Political Economy. Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiang-nan Arsenal.

#### *Shansi Imperial University List:—*

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Text-books of Tokio Normal School. Translated from the Japanese: Meteorology, Iron-work, Mineralogy, Zoology, Physiology, Physiography.

Fundamental Evidences of Christianity. By Dr. H. C. DuBose.

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters.

Tales from Tolstoy. By Rev. I. Genähr.

Tolstoy's "Bethink Yourselves." By Rev. F. Ohlinger.

Nobody Loves Me. By Mrs. O. F. Walton. Translated by Mrs. C. W. Mateer.

Concordance of the New Testament. Rev. C. H. Fenn.

Commentary on the Four Books. By Dr. Henry Woods.  
Ballantine's Inductive Studies in Matthew.

We are glad to note from the Report of the C. I. M. that Rev.

F. W. Baller is preparing a Chinese version of *Pastor Hsi*, for which many are now enquiring. Also by same author, *Mandarin Hymnbook for Women and Children*, a great want.

## Editorial Comment.

WITH horror and grief we heard, and gradually realised the dreadful significance, of the tragedy in Lien-chow, when all the members of the mission station were brutally murdered, excepting two who providentially made their escape. In our Missionary News columns will be found full particulars prepared for the *Hongkong Daily Telegraph* by one who had good opportunities of acquiring a knowledge of the facts at first hand.

\* \* \*

A VALUED correspondent from the South writes us with regard to the massacre :—

"The news of the massacre came to us like a thunderbolt from clear sky. Everything had been so quiet for years at Lien-chow that we could not have imagined such a catastrophe would come to the missionaries there. It was so quiet during the Boxer troubles that the missionaries did not leave their post till the end of August, after the Allies had taken Peking, and then not because they feared the people of the locality, but because there were threats of Hunanese roughs coming in from the north to attack them. With rare tact and constant kindness the missionaries had seemed to live

down all opposition, and had the goodwill of officials, gentry and the people at large."

We would refrain from comment on the causes or details of the massacre until we learn the finding of the commission of enquiry. It consists of Consul-General Lay, Lieutenant-Commander Evans of the *Oregon*, Lieutenant Dismukes of the *Monadnock*, and Wen Taotai ; the latter representing the Chinese government.

Rev. Dr. A. A. Fulton, Rev. Dr. A. Beattie, Dr. E. C. Machle and Rev. William D. Noyes accompanied the commission, having been invited to be present at the examination.

\* \* \*

MR. AND MRS. PEALE were new arrivals on the mission field, and their fellow-passengers on the *Siberia* speak with happy reminiscence of a Sunday service held in Union Church, Kobe, as they touched at that port. The hymn given out by Mr. Peale was :—

Jesus, Savior, pilot me  
Over life's tempestuous sea.

None of that happy company realised the harbor was so nearly in sight for two of their number.

Our friends who departed in such sad circumstances, in the midst of a mob set on fire of hell, are past all need of sympathy or pity. We believe that, while passing through the "unknown waves," to their spiritual sense the wild tumult was hushed, and their experience was :—

Boisterous waves obey Thy will  
When Thou sayst to them "Be still."

To their sorrowing friends and co-workers we tender our deepest sympathy ; and as for ourselves we would repeat the thought most appropriate at such sad times, that as soldiers of the Lord Jesus Christ, whose weapons of warfare are not carnal but spiritual, we should follow the example of the bereaved disciples of John the Baptist—go and tell Jesus. In the Resurrection power may we be able to still further spread the knowledge of the light and truth that will drive away the darkness and error that cause such fearful crimes.

\* \* \*

VERY regretfully we record the loss of other two missionary workers. On the morning of the 19th of October, occurred the death of the Rev. James Simister, D.D., of the Foochow Methodist Episcopal Mission. We have heard of his ability and earnestness, and sympathise with his Mission in the loss sustained in educational and other forms of work through the cutting short of a career of great promise. Our deepest sympathies go out to Mrs. Simister and her four fatherless children.

THE other worker who has been taken away from a unique but useful work is Miss Marietta Melvin, who died in Shanghai on 9th November. She was a gracious and striking personality and takes an honorable place in the band of unpaid independent workers who have done so much for the salvation of China. Although over fifty years of age when she arrived in China she rendered good service for some years in the superintendence of a girls' boarding-school in Shanghai, and after that in literary work for the Diffusion and other Societies. For ten years she acted as one of the editors of our contemporary, *Woman's Work in the Far East*. The friendships she made in her travels, and helpfully continued, the missionary tone of her correspondence, the unobtrusive help she rendered to the needy, and her willingness to work on humbler lines and so save the time and energy of more experienced workers, make us deeply mourn the loss of this valuable life, and form a strong incentive to like willing service on our part.

\* \* \*

THE fact that we have printed extra pages in this issue will reconcile some of our readers to the amount of space given (see pages 617-626) to the English index and summary of the annotations in the commentary to Mencius prepared by Rev. P. Kranz. Those of our readers, however, who know and appreciate the solid and scholarly work of Mr. Kranz, will im-

mediately recognise their fresh obligations to him and put a high value on this index. We found a perusal of the summary of annotations highly suggestive and illuminating; but the real value of the work as a whole can best be seen from the following quotation from Dr. Faber's paper on the use of the Classics in mission schools. (*Records of Educational Association*, 1896, p. 75).

\* \* \*

"THIS then," he says, "is the task which belongs to those who undertake to teach the Chinese. The Chinese Classics, literature, and history have to be thoroughly digested and put into a form *suitable both for teachers and students*. No foreigner can accomplish this gigantic work. Still it has to be done. *There is the stronghold of Chinese heathenism, which must be taken if the battle is to be won.*"

The Christian church of China has long been desiring such a Christian Commentary on the Classics. Many have felt that neither from a pedagogical nor from a missionary point of view is it justifiable to leave the instruction of the many thousands of children in our schools, in their own classical literature, entirely in the hands of old-fashioned Chinese teachers. Yet this has been the case in many mission schools, colleges and day-schools, mainly because of the want of a suitable text-book. Pastor Kranz has now supplied this need by giving an explanation of the Four Books in

Mandarin with suitable Christian Annotations.

\* \* \*

THE index and summary which we have already referred to give an insight into the nature of these Annotations. As Socrates and Plato were not enemies of Christianity, but according to the providence of God had to do an important work of preparation for Christianity in the Roman Empire, so the high moral teaching of true Confucianism is regarded by the author as "a tutor for Christ," and true Confucianism thus becomes a most powerful ally to the missionary cause in China. This is the attitude which probably most scholars and educated people in China will take when they become converted to Christianity. We cannot expect them to despise and reject all the noble teaching of their sages, but they will learn to regard them as preparatory agencies in the Divine process of evolution, leading the East of Asia up to the actual fulfilment of their highest ideals in Christ. The work which Pastor Kranz has published, should be widely used in all educational and evangelistic work and should render most valuable help in leading the young men and women and the educated classes of this great nation to the Saviour.

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IN the November number of *China's Young Men* the editor presents an interesting review of some of the leading facts

regarding the present numerical strength of Protestant Christianity in China, with a view to a better appreciation of the task before us, as well as a more intelligent gratitude to God for what He has already wrought.

Mainly from Dr. Harlan P. Beach's latest statistics, and the last census returns from the Treasury Department at Peking, a table is compiled showing the number of communicant Protestant Christians in China in January, 1904, in relation to the population of China in provinces. We have, unfortunately, no space for the table, but the total shows 131,000 Christians to 416,250,000, the total inhabitants, or one to 3,177. A study of the table reveals some very interesting facts which we quote from the paper before us :—

There are 109,000 communicant Christians in the seven coast provinces, whereas in the twelve interior provinces there are only 22,000.

In only three provinces (viz., Fukien, Manchuria, and Chekiang) is there more than one communicant Christian for every 1,000 people.

Outside of the seven coast provinces there is no province where the proportion of Christians is greater than 1 to 3,000.

In only four of the interior provinces is the proportion better than 1 to 15,000, viz., Hupeh, Kwangsi, Shansi and Shensi.

In three of the interior provinces the proportion is between 1 to 15,000 and 1 to 20,000, viz., Kiangsi, Anhui and Szechuan.

In the five remaining interior provinces the proportion is less than 1 to 33,000, and in two of them (Kansuh and Yunnan) it is less than 1 to 100,000.

As these facts might be somewhat appalling and depressing we are presented with another table showing the rate of growth from 1842 to 1904. From it we see that, to quote the editor's words :—

Between 1865 and 1875 the yearly increase averaged about 1,000. During the next decade it averaged 1,500. Between 1886 and 1889 it was at the rate of about 3,000 per year. From 1889 to 1893 it averaged 4,500, and from 1893 to 1900 the average growth was over 8,000 per year. After the Boxer outbreak there was, of course, a temporary arrest in the growth which lasted for nearly two years. In spite of this, however, the growth between the first of January, 1900, and the same date in 1904, was nearly 19,000. It will be noted that since 1886 the number of Christians has doubled about once in seven years. It would not be surprising if, on account of the Boxer interruption, this same rate failed to hold good between 1900 and 1907, yet there are signs that the communicant membership on January first 1907 is not likely to fall short of 200,000. One of these signs is the fact that the statistics available for last year, though incomplete, are sufficiently full to warrant us in believing that the numerical growth in 1904 alone was as great as during the whole four years preceding, making the total communicant membership on January 1st, 1905, probably not less than 150,000.

\* \* \*

THE increasing momentum fills our hearts with devout thankfulness and glad anticipation. But may not the thought of the many who have not yet seen His star in the East quicken our own zeal and increase the fervor of our native brethren and sisters in the work of China's evangelization. In this hope and effort may we all have

**A Happy Christmas.**



## Missionary News.

We have been asked to state that there are for sale:—

Files of the CHINESE RECORDER for the years 1891, 1892, 1893 1894, 1897, 1898, 1899, and 1904.

Address "F.," c/o RECORDER.

The Scripture Union Readings (Chinese edition), beginning with Chinese New Year (January 25th, 1906, to February 12th, 1907) have been issued. Further supplies, Picture Leaflets in Chinese, etc., may be had from the Honorary Secretary for China, Mr. Gilbert McIntosh, 18 Peking Road, Shanghai, who will gladly give information with regard to the work of the Children's Scripture Union in China.

### The Lien-chow Massacre.

[From "The Hongkong Telegraph," November 11th, 1905.]

The party sent up the river to bring Dr. Machle and Miss Patterson down reached Sam-shui this evening. From them we have been able to gather the full story of the killing of the missionaries and the destruction of the mission property.

Dr. Machle with his wife and daughter, the Rev. J. R. Peale and wife reached Lien-chow on the evening of the 27th Oct. About nine o'clock Dr. Machle with Dr. Chesnut went to the hospitals. There are two hospitals: one for men and one for women. These hospitals are across the river from Lien-chow city. Dr. Machle found the Chinese engaged in a *ta tsiu* at a little temple situated near the hospital. The matshed of the *ta tsiu* was built partly on the mission ground. In passing the temple Dr. Machle picked up three cannon which a boy was preparing to fire. At the same time Dr. Machle told the boy to tell three old men to come out and speak to him. This he supposed would be better than going into the temple and disturbing the people at their worship. Three old

men came to Dr. Machle at the entrance to the hospital. They agreed with the doctor that it was not right to build on the mission ground, but asked that as it was the last day of the feast that the matshed be allowed to remain. They promised not to build in the same place next year. Thereupon the cannon were handed back to the elders and the matter was settled. But some young roughs were not satisfied and would not listen to the old men. One rough

#### STRUCK DR. MACHELLE ON THE ARM

and bricks were thrown. Mrs. Machle and Mr. Peale joined the doctor at the hospital about this time. Dr. Chesnut thinking there would be trouble started for the yamēn, but could not get there because of the crowd and was taken on board a guard boat. The mob then seemed to scatter and Dr. Machle, his wife and Mr. Peale returned to the Mission residence, which is about seven minutes' walk from the hospital. Soon after this Dr. Chesnut returned under the care of some soldiers. The two civil officials and three military officials were also gathered on the Mission compound. The mob had not scattered as was supposed, but began to loot the women's hospital.

#### WOMEN'S HOSPITAL LOOTED.

In looting they found a skull of a child and a pelvis which Dr. Chesnut had brought from America to use in teaching the students. The finding of these things enraged the mob. The men's hospital was next searched and a monkey and some specimens which Dr. Machle used in teaching were found. These were all placed on a bamboo tray and carried through the city with a man beating a gong in front. A great mob gathered. The hospitals were burned. Then the mob made for the residences. The missionaries, fearing that their presence in the buildings would anger the mob, started for the river to a boat which they expected the officials had in waiting to take them to the yamēn.

#### AN ENEMY.

The man who came offering to lead them to the boat [?] professed to be from the yamēn. Instead of getting

to the boat and across the river they were delayed until it became evident that this man was an enemy seeking to deliver them into the hands of the mob. The seven missionaries then followed this man to a small temple, behind which there is a cave. As soon as they entered the temple the priest and the guide demanded money. Fearing that there would be no safety in the temple they were preparing to leave when the mob came upon them. They rushed into the cave and scattered in all directions. After this separation one did not know what was befalling the others. It seems that Dr. Chesnut and Mrs. Machle were soon found.

#### HORRIBLE BARBARITIES.

They were taken to a tree in front of the temple and the mob looked at them and deliberated for about fifteen minutes. Then Dr. Chesnut and Amy Machle were taken to the river. Amy was thrown in with her clothes on. Dr. Chesnut was stripped almost naked and thrown in. Dr. Chesnut could swim and made her way to a sandbank. Amy Machle caught a shrub growing by the river. Here they were allowed to remain for about fifteen minutes. Then a man waded into the river and pierced Dr. Chesnut through the body and Amy Machle through the head with a Chinese trident. They were then knocked about a good deal and then tossed into the river. Mrs. Machle was sitting under the tree telling the people the folly of these wicked deeds when a man lifted a large stone and beat out her brains. She was then stripped of her clothing and dragged to the river and thrown in. After these had been killed search was again made and soon the Peales were found. They had evidently been hiding together. They were brought to the front of the people and stripped of all clothing and made to stand before the crowd for upwards of fifteen minutes.

#### CLUBBED TO DEATH.

Then a man with a club knocked Mr. Peale on the head and beat him to death before his wife. Shortly after Mrs. Peale was killed in like manner. They were also thrown into the river. Dr. Machle found a small hole in the cave with water in it, and he lay in the water almost covered for some hours. Miss Patterson found a deep hole, almost like a well, into which she plunged and remained hidden. Search was made for these two for hours, but they escaped. About four o'clock the military official with some soldiers came to the cave, as the mob had withdrawn to feast. Dr. Machle recognized the official by his clothes and came out. A Chinaman told him where Miss Patterson was hidden and brought her out. They were then dressed in Chinese clothes as soldiers and after dark taken to the civil magistrate's yamén. During the night there were rumours that the mob was looking about the yamén, and during the darkness the two were transferred to the military yamén. Four days later they started for Canton and met the rescue party a little above Tsing-un and reached Sam-shui this evening.

We understand that the United States Consul-General will proceed at once to Lien-chow and make an investigation. From what we can learn the local magistrates were friendly but helpless. The city has only about thirty soldiers of all kinds, and these went to the scene of the trouble unarmed. The Viceroy withdrew nearly all the troops some weeks ago.

There does not seem to have been any direct connection between the outbreak and the boycott of American goods. Yet indirectly the boycott had much to do with it. The people are in a state of unrest and dissatisfied with all things foreign. They are in a surly mood, and just ready for anything.

## Diary of Events in the Far East.

*August, 1905.*

26th.—The Chinese Government telegraphed to-day to Sir Chentung Liang Cheng to communicate to the American Government that instructions have already been given to Vice-roys Yuan Shih-k'ai and Chou Fu to order their subordinate officials to issue proclamations, advising the people to discontinue the boycott.

*September, 1905.*

5th-7th.—Serious rioting in Tokyo as a result of dissatisfaction with news of peace terms.

The Russo-Japanese Peace Treaty was ratified by the Emperors of both countries on the 14th inst., and on the 15th notifications thereof were exchanged with each other.

One of the more important provisions in the Treaty is:—Russia recognises Japan's preponderating interests in Corea from a political, military, or economic point of view, and will not oppose such measures of guidance, protection, or control as Japan may consider it necessary to take in the peninsula upon agreement with the Corean Government.

24th.—This noon just as the five High Commissioners were about to embark on their train at the Ma-chiau terminus, Peking, en route for Tientsin, some one, in the large crowd that was assembled there to witness the departure of their Ex-

cellencies, threw a bomb at the train, resulting in H. E. Shao Ying (one of the five Commissioners) being wounded, and their Excellencies Duke Tsai Tsêh (another Commissioner), and Wu Ting-fang being slightly injured. Besides these, one attaché, Sa Yin-t'u, and three body servants of the Commissioners were killed by the explosion.

*November, 1905.*

12th.—Serious mutiny of Russian soldiers in Vladivostock; four hundred officers reported killed, half of the city reduced to ashes.

18th.—Opening of the Shanghai and Nanking Railway as far as Nazing.

## Missionary Journal.

### BIRTHS.

AT Takushan, Manchuria, August 31st, the wife of Rev. C. BOLWIG, D. L. M., of a son.  
 AT Kuling, October 22nd, the wife of Rev. ANDERS P. TJELLSTROM, S. M. S., of a son.  
 AT Soochow, November 1st, the wife of Rev. O. C. CRAWFORD, A. P. M., of a daughter (Margaret Laning).  
 AT Hwaiyuen, November 4th, the wife of Rev. JAS. COCHRAN, A. P. M., of a son (James Blair).  
 AT Shanghai, November 23rd, the wife of Rev. FLEMING JAMES, A. E. C. M., of a daughter (Margaret).

### MARRIAGES.

AT Boston, Mass., U. S. A., September 26th, Miss ORIEN ALEXANDER, M. E. S. M., Shanghai, and WILBUR A. ESTES, A. F. M., Nanking.  
 AT Hankow, November 4th, Miss LILLIAN M. JOYCE, and P. LONSDALE MCALL, B.A., M.B., both of L. M. S., Hankow.

### DEATHS.

AT Foochow, October 9th, Rev. JAS. SIMISTER, D.D., M. E. M.  
 AT Kuling, October 27th, STINA TONNÉR, wife of Rev. G. Tonnér, S. M. S., Huangchow, Hupeli.  
 AT Chefoo, October 28th, Miss LISLE BAINBRIDGE, at the home of Mrs. Nevius, A. P. M.  
 AT Lienchow, October 28th, Mrs. E. C. MACHEL and daughter, Dr. ELEANOR CHESNUT, and Rev. and Mrs. J. R. PEALE, A. P. M.  
 AT Shanghai, November 9th, Miss MARIETTA MELVIN, of S. D. K., and Editor *Woman's Work in the Far East*.

### ARRIVALS.

#### AT SHANGHAI:—

November 4th, Mr. A. W. MARCH, for Presbyterian College, Hangchow.

November 7th, Dr. E. H. HART and child, M. E. M., Wuhu; Rev. FRED BROWN, M. E. M., Tientsin (ret.); Rev. FRED. WILSON, S. P. G., Korea.

November 8th, Dr. TIMOTHY RICHARD, S. D. K.; Rev. J. T. PROCTOR and family, Huchow (ret.), Rev. C. G. LEWIS, Szechuen (ret.), Rev. A. L. FRASER and wife, Ningpo, Miss M. C. COVERT, Ningpo, Rev. GEO. W. LEWIS and wife, South China, Miss EMILIE BRETHAUER, M.D., Hanyang, all for A. B. M. U.; Miss L. E. LYONS, A. B. C. F. M., Pang-chuang; Miss A. JENKINS, S. B. C. Honan.

November 10th, Mrs. M. E. HAWKINS, Misses M. A. FUNK (ret.), L. A. DRANE and A. HOTZ, Rev. WM. G. DAVIS, C. and M. A.; Dr. GEO. F. DE VOL and family, A. F. M., Nanking (ret.); Mrs. GORDON, Rev. and Mrs. NOWACK, Misses TAYLOR and EDITH GORDON, S. C. M.

November 12th, Misses WELLS and WOODRUFF, C. M. S., Ningpo.

November 25th, Dr. YOUNG, and Rev. HARLOW, E. B. M.

November 26th, Miss FREENER, C. M. S., Chuki.

### DEPARTURES.

#### FROM SHANGHAI:—

November 4th, Miss M. VAUGHAN, C. M. S., Hangchow, for England.

November 9th, Mrs. J. A. FITCH and son, A. P. M., for U. S. A.

November 11th, Rev. H. W. LUCE and family, A. P. M., Weihsien, for U. S. A.

November 13th, Dr. and Mrs. ROBERT BORLAND and two children, A. E. C. M., for Scotland and America.

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